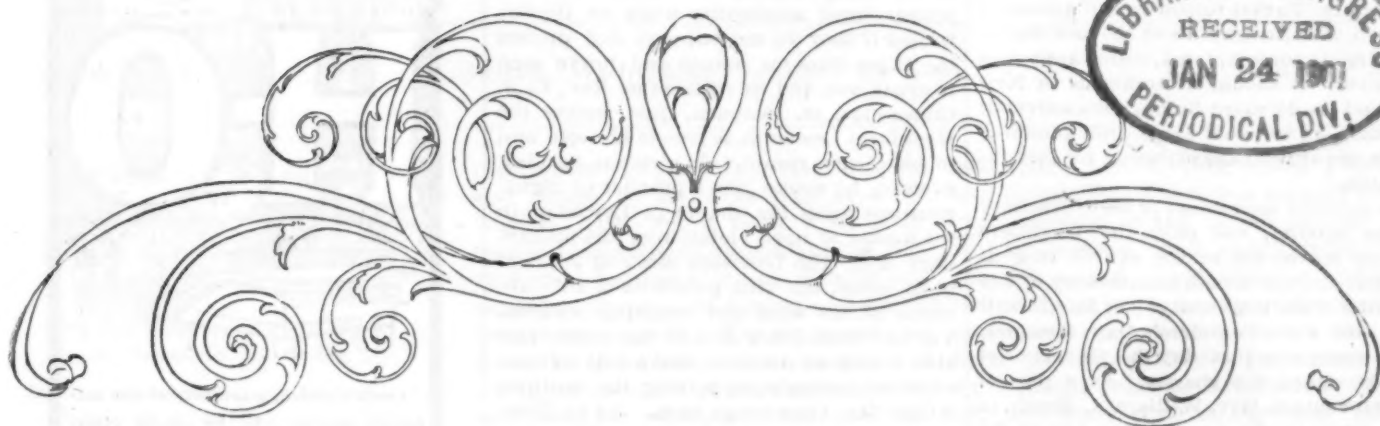
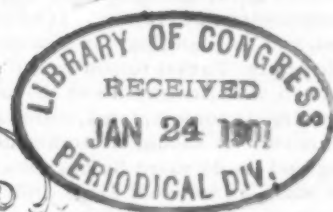


Zion's Herald

WEDNESDAY, JANUARY 23, 1901



Natural Science

Gymnasium
Art

Dining Hall

Chapel

Dormitory

Proposed New Buildings, Northwestern University, Evanston, Ill.



A Great University

WHILE it is inevitable that our interest should centre especially in our two universities in New England, Boston and Wesleyan, yet, as a lively part of larger connectional Methodism, we shall and do rejoice in all our educational institutions. As one of the greatest and best in the land we have always felt a profound interest in Northwestern University. It has a notable past, and is planning for a more remarkable future. To that future we call attention through the illustrations of the new buildings already contemplated, which appear on our cover. It should stimulate us in New England to do more for our own universities when we see what large and generous things the alumni are planning for this institution.

The forward movement of the University centres around, not only the Twentieth Century movement of the church in general, but also the fiftieth anniversary of the founding of the University. On Jan. 28 will occur the first Founders' Day Banquet. Fifty years ago that day the Governor of Illinois signed the charter. As a part of this movement, Rev. William A. Burch, of Rock River Conference, an alumnus of the University and former pastor of South Park Ave. Church of Chicago, was elected financial secretary. The work of the new secretary and the special committee of the trustees is, first, to organize the alumni and friends of the University throughout the entire country, to secure funds for buildings and endowments, and to create a deeper interest in the work of the school throughout the entire church. The pressure for new buildings and endowment is very great. Although well equipped, yet the immense number of students requires immediately at least six new buildings for the work, on the campus at Evanston alone, namely, natural science hall, a gymnasium building, an art building, a dining hall or commons, a chapel, and a dormitory. The erection of these buildings will require about half a million dollars, besides nearly double that sum for endowment. The University has been most conservatively managed, and very few gifts have ever been secured from any other source than the increments of its original purchase. Northwestern University clubs of all alumni and friends are to be formed in large cities and smaller where ten or more graduates or matriculates can be found. This work has already been begun, and the interest of alumni and friends has been greatly increased. The next ten years will doubtless



Giant Pansies, Sweet Peas, Mayflower.

Did you ever see 7 straight or circular rows of Pansies or Sweet Peas side by side, each a different color? If so, you know that the effect is charming. Did you ever see Childs' Giant Pansies and Sweet Peas, marvels in beauty and true to color? If not, you have not seen the best.

As a Trial Offer we will mail for 30c., 14 Pkts. Giant Pansies and Sw't Peas as follows:

Pansy Giant—Snow White	Sweet Pea—Navy Blue.
" " Coal Black.	" " Black Knight
" " Cardinal.	" " Gol'n Yellow
" " Yellow.	" " Orange Pink.
" " Azure Blue.	" " Cream.
" " Violet.	" " Scarlet.
" " Striped.	" " Pure White.

One Packet of each, THE MAYFLOWER Magazine until 1902, (devoted to Flowers and Gardening, Elegant Cuts and Colored plates), and our Great Catalogue, all for 30c. Our Catalogue for 1901.—New Century Edition—Greatest Book of Flower and Vegetable Seeds, Bulbs, Plants and New Fruits, 152 pages, 500 illustrations, 12 colored plates, will be mailed free to any who anticipate purchasing. Scores of Great Novelties.

John Lewis Childs, Floral Park, N. Y.

see great advance in the equipment of the institution.

A Brave Minister Doing His Duty

THAT Sheriff Pearson is faithfully executing the law in Cumberland County, Maine, and practically stopping the sale of liquor, makes the wicked contrast in other parts of the State all the more exasperating and unendurable. This is especially seen in Lewiston, where the proper legal authorities wink at liquor-selling if they do not support and protect it. It is a time for manly and brave men to speak out, and we rejoice that Rev. C. S. Cummings, of Auburn, just across the river from Lewiston, is true to himself and to his former record. On a recent Sunday evening he spoke like a prophet of righteousness upon the shame of Lewiston in the matter of open violation of the prohibitory law. The Lewiston Evening Journal of Monday, the 14th, publishes a full abstract of his able and scathing sermon. The Lewiston Daily Sun of the same date also prints an abstract and a half column editorial, strongly supporting the position which Mr. Cummings took. As an illustration of his forceful sermon address we present the following paragraphs:

"The prohibitory law was enacted after years of experiment and with the expressed approval of the great mass of the citizens. If Maine ever had a law that was deliberate in its construction and that had the people behind it, that law was the prohibitory law. How it has been trampled upon is too well known. I have seen beer unloaded on the principal street of a Maine city while a policeman stood by the horse to keep him from running away!"

"There are almost numberless run shops in Lewiston, many on the principal streets, run in the most public manner, with the full knowledge, and, apparently, with the full consent of the officers. Who gave the city marshals and the high sheriffs and the judges the right to nullify this law? It is useless and unjust to condemn the subordinate. But on these three men power is conferred. They are the guardians of honor and virtue as far as law may guard such. What are these men doing in this county? What are they doing in Lewiston? They talk about 'public sentiment.' Are the officers sworn to respect public sentiment? Or are they sworn to enforce the law? They are the representatives of the law and constitution of the State and of nothing else. They are the servants of the law-abiding citizens and of them alone. If there were twenty thousand people in Lewiston breaking a law and only one thousand obeying it, the officers could rightfully represent the one thousand only. If they respond to the so-called 'sentiment' of the lawless, however numerous, they are guilty before God in whose name they take their oath and false to the State whose laws alone have conferred power upon them.

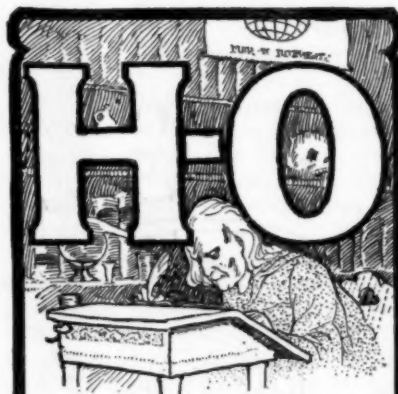
"Isn't it a sad condition of society when the servants of the law-abiding become the servants of the lawless? Have decent people no rights? A city under the yoke of a hundred rumsellers! They threaten to boycott. They threaten to overturn the city government. Was there ever a meaner slavery than this? We may well envy the Southern slave in his innocent toil in comparison with the subjection of the 'freemen' of Lewiston to the basest element of humanity that ever held up the moral interests of a community.

"It is time for decent people to arise and hurl this horde of harpies from their places of power, where they are feeding upon the moral, social, political and financial vitals of the county."

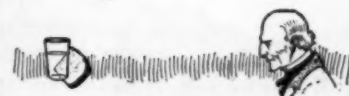
And the Sun closes its stirring editorial with these words of appeal: "Are the respectable people of Lewiston going to sit back and let the rumsellers own Lewiston? Are the professors and clergymen and merchants and other leading citizens and taxpayers who signed and who didn't sign the petition—are the decent people of this city going to give right up and be bought and sold by rumsellers—by rum-

sellers? Right well Mr. Cummings calls it slavery. Owned by rumsellers!"

All honor to this brave Methodist minister who is loyal to his conscience and his church in his prophetic utterances! He is the man for the hour. Let all good men support him. Lewiston needs the moral upheaval which has come to Portland. We expect to see it.



Lewis Cornaro, a celebrity of the sixteenth century, who, by careful living, reached the age of one hundred years, hale, hearty and with the faculties unimpaired, has left us the following maxims which it were well to heed:



"It is not good to eat too much, nor fast too long, nor do anything else that is preternatural."



"Old men fast easily; men of ripe age can fast almost as much; but young persons and children that are brisk and lively, can hardly fast at all."



In comparison with other foods, but a small quantity of H-O (Hornby's Steam Cooked Oatmeal) is necessary to furnish sufficient sustenance for either the old or the young, the food value of one pound of H-O being equal to one and three-quarter pounds of mutton,



Nearly two pounds of beef,
Three pounds of eggs or veal,
Six pounds of chicken,
Nine pounds of cooked fish, or
Forty-six pounds of oysters.

"It mixes better with cream."



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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Philippine Petition for Self-Government

The Senate Committee on the Philippine Islands has received a most unique document from Luzon. It is a petition for self-government, purporting to be signed by 2,000 Filipinos, and each one occupies two full lines, at least, in affixing a signature replete with complicated and elaborate flourishes after the manner of royal sign manuals in a long-forgotten age. In the opinion of President Schurman, who made a careful investigation as the head of a commission in 1899, the petitioners are not competent to govern themselves; and in this opinion he appears to be confirmed by officers of the army and navy, newspaper correspondents, and many civilians who have visited the islands since the American occupation of them. It has recently been pointed out that even if the United States were disposed to grant the petition, there is no sign of any organized government with which to treat. Aguinaldo disappeared from public view more than a year ago, and, if living, his whereabouts are unknown even to any considerable number of his followers. There is no evidence that his alleged civil government has even a shadowy existence. Aguinaldo is the only leader the insurgents have ever acknowledged, and if he were living, he would add immensely to the strength of the prayer of the petitioners by showing himself. The sum of all that can be stated is that it is the immediate duty of the United States to establish a stable government, and thus be in a position to guarantee the stability of a native organization.

England's Trade Rivals

According to the Earl of Rosebery, England is the victim of a "great commercial war" waged against her by Germany and the United States. These two nations are not working on the same lines, but they are aiming for the same goal. Germany's strength lies in the calculating and conquering spirit of her people, and the energy with which they avail themselves of the best and most economical methods; while Americans have discovered the tremendous power residing in enormous combinations of capital, and the measureless advantages accruing from putting these combinations in control of

real leaders who are able to decide when and where to act. The Earl says the English have yet to learn what international competition means, and he suggests that batches of young men be sent abroad to discover the methods by which their rivals succeed. The acuteness and enterprise of American business men, the boundless resources of America, and the boldness with which her merchants assume liabilities and responsibilities which would have staggered nations only a few years ago, are considerations which lead him to declare that while Great Britain has reason to be apprehensive of Germany, she has most to fear from America. Such trusts as we have might compete with any trade in England and undersell her manufacturers in their own markets. There has been considerable said upon this subject in Great Britain before, but never so much by so eminent an authority.

Quay of Pennsylvania

Matthew S. Quay's term as Senator from Pennsylvania expired March 4, 1899. He failed of re-election, but succeeded in preventing the Legislature from electing any one in his place. The Governor appointed him, but his claim to a seat was rejected on the ground that his case did not come within the provisions of the Constitution for an *ad interim* appointment. This was a bitter disappointment and a good deal of a surprise. When the result of the Pennsylvania State election was declared last November, it was distinctly claimed that Quay's opponents had a clear majority in the Legislature, and this claim appears to have been well founded. Quay renewed his efforts, and ugly rumors of bribery, treachery and perfidy gained currency. Last week Quay managed to secure votes enough to elect him to the Senate, his commission had been made out in advance, and the Senate welcomed him with open arms. Representatives who had been elected solely because they promised to vote against Quay gave their votes in his favor in spite of their pledges; and, not to be outdone in infamy, the Democrats contributed to the result by leaving their party candidate and giving their votes to Quay. Every State in the Union is humiliated and ashamed that this scheming politician was able to secure the object of his struggle.

Increase in National Expenses

In 1851 the total expenditures of the Federal Government for all purposes, including interest on the public debt, was \$47,751,478. The appropriations for internal improvement were included within that comparatively small limit. The next fiscal year made even a better showing, the total expenses for 1852 being only \$44,390,252. The thirty-second Congress,

assembling Dec. 5, 1851, passed a River and Harbor Bill which was severely criticised because of the lavish manner in which Congress had appropriated the people's money. This bill was comprehensive in its scope, for it provided for improvements for several harbors on the Atlantic (including \$30,000 for continuing work on the Delaware Breakwater), eight different rivers, ports on the Great Lakes, and also for the San Diego River, California, at an expense of \$2,114,290. From 1789 to 1883, inclusive (that is, from the beginning of Washington's first term to the end of Arthur's term), the aggregate of Federal expenses for river and harbor improvements was \$111,299,465. The last session of the present Congress has a committee in the House that introduces, and a House that passes, a bill carrying about \$60,000,000 for rivers and harbors — twelve million dollars more than the annual cost of the Federal Government within the memory of many men now living. It is true the bill does not call for the expenditure of that amount of money during the next fiscal year, but authorizes work estimated to require it all.

Atrocious Ferocity

It was at Leavenworth, in Kansas, that determined men made a stand against the further encroachments of slavery. Property and life were sacrificed for a principle, and victory crowned the efforts made. It seems like a travesty, after forty years of peaceful settlement and advanced civilization, to read the shocking story of the fiendish torture of a Negro by the descendants and successors of those who established freedom in Kansas. The orgies attending the burning at the stake of a Negro in Leavenworth last week were quite up to the standard set by the most depraved and prejudiced communities in the South. New York showed last year that she was quite ready to keep step with New Orleans in practicing barbarities against innocent Negroes; Ohio has an unenviable record for offenses against humanity; and the pathetic tales of colored men in Indiana have covered that great State with shame. The Governor of North Carolina says that crimes which provoke lynching must cease, but the record shows that no single crime, or group of crimes, is responsible for lynchings, provided the offender be a Negro. It is to be noted to the credit of the Governor of Alabama that he has not contented himself with denouncing lynching, but has urged the district judges to arraign, if possible, all those concerned in the latest lynching in that State. It is little to the credit of the Governor of Kansas, and still less to the city of Leavenworth, that he will offer no reward for the apprehension of the

murderers because he believes it would be impossible to secure conviction.

Ocean Telephones

Professor Michael I. Pupin, who occupies the chair of electrical engineering at Columbia College, has patented a new device to facilitate the transmission of messages by telephone; for the use of which, it is reported, the Bell Telephone Company has paid him \$500,000 in cash, and agreed to pay an annual royalty of \$15,000 during the life of the patent. Having discovered that the slowness of transmission of long-distance messages is due to a loss of energy by conversion into heat, Professor Pupin conceived the idea of putting a coil of wire around the line at short intervals. It is claimed that this will save \$120,000 on each land circuit between New York and Chicago, and that the transmitting power is increased by 300 per cent. This is but a small part of the meaning of the discovery. Up to this time ocean telephones have been impossible. In a very short time a cable telephone will be tried between Florida and Cuba, and theoretically the new discovery will suffice to overcome all the difficulties hitherto experienced. It is necessary to have the coils much nearer than in cables equipped for land service, but that is a simple matter. Telephonic communication under water once established, it will not be long before Europe and the United States are connected by telephone, and commerce will have a new ally. The invention of Professor Pupin should result in a very large reduction in the tolls now demanded for messages.

Hazing at West Point

The United States Military Academy at West Point, N. Y., has persisted in the brutal hazings which at one time characterized the conduct of college students. It having been charged that one or more cadets had met their death as the result of being hazed, a military court of inquiry was ordered to make an investigation. After an examination of such of the students as it chose to summon, a report was made that substantially acquitted the institution of the charges against it. Congress was not satisfied with the finding, because it did not accord with evidence which seemed sufficient to warrant a different conclusion. For some days a careful investigation has been conducted by a committee appointed by the House of Representatives, and, while there is no occasion for indiscriminating condemnation, it is perfectly plain that candidates for future appointment as officers of the United States Army have been subjected to cruelties that would hardly be tolerated among savages. One of the committee pronounced them "atrocious, base, detestable, disgraceful, dishonorable, disreputable, heinous, ignominious, ill-famed, odious, outrageous, scandalous, shameful, shameless, villainous and wicked." They may not be quite as bad as that, but the fact that every new cadet is expected to fight with some one selected by a regularly appointed committee, and that it appears that in every case the newcomer is whipped, gives such a distinct flavor of cowardice to the conduct of those responsible that it is hard to understand how a

board of army officers ever consented to excuse the guilty. The public will insist that a change be made, and it will hold Congress responsible. The Senate realizes this, and will amend the Military Academy Bill by providing that any cadet found guilty of participating in hazing shall be expelled, and shall be ineligible for re-appointment to the Academy or to any position in the army of the United States. It is a matter for congratulation that at the close of the investigation the cadets unanimously agreed to abolish hazing hereafter, and drew up a written pledge signed by each of the class presidents.

Our New Army

After prolonged discussion, the Senate passed the bill providing for an army of 100,000 men. There was considerable opposition against this signal departure from the customs and traditions of the nation. It was freely admitted that if the proposed legislation became law, it would not only be one of the most important in our history, but would also begin a new era. The importance is not only in the fourfold increase in the size of the army itself, but in the fact that Congress realizes that the United States can no longer depend wholly on the volunteer system, but must provide trained soldiers for a first line of defence. With the obligations incurred as a result of the war with Spain, it has become absolutely necessary to enlarge the permanent military organization. An overwhelming majority of the Senate agreed that whatever disposition may hereafter be made of the Philippines, it is impossible to retreat before insurgents or compromise with insurgents with arms in their hands. The legislation was wise and timely. It was demanded by the circumstances growing out of the relief of Cuba. It provides ample means for the assertion of the authority of the United States in the Philippines, and it was also a most handsome endorsement of the President, who is left with unfettered hands to deal with the situation there.

Thibet's Dominions Explored

It was announced last summer that the Grand Llama of Thibet had repealed the strict laws prescribing death to any white man who entered his dominions without permission, but before this fact was generally known the Swedish Dr. Sven Hedin was on his way from Tumen to explore the northern part of the land so long closed to the world. In a recent letter to the King of Sweden he gives an account of his ninety-three-days trip, with his caravan of six followers, seven camels, twelve horses, sixteen sheep and one mule. The greater part of the journey was over a plateau 16,000 feet above the sea level, with the mercury four degrees below zero, and subject to western gales of snow and hail. The lofty altitude made it difficult to breathe and almost impossible to keep warm by exercising. Dr. Hedin passed through the Arka-Tagh mountains, which he says are the loftiest in the world, and had nearly reached the sources of the Yang-tse-Kiang when he was compelled to return on account of the death of three of his camels and nine of his horses. He reports important topographical, cartographical, hydrographical, geological,

meteorological and astronomical observations and discoveries. After four weeks' explorations of the mountains near Temirlik, south of Lob Nor, it was his intention to visit the Lob Desert, reaching Barkhalik in March.

International Agreement Fulfilled

The Shan-Hai-Kwan railroad was supposed to belong to certain British capitalists. It runs from Tien-tsin to Newchwang, along the northern shore of the Gulf of Pe-Chi-Li, and commands the route from Manchuria to Peking. At the beginning of the present troubles in China Russia hastened to take possession of this railroad, and managed it as if it were her own. The British bondholders protested, but the case being referred to Von Waldersee, he decided against them, and the British Government acquiesced in his decision. Some weeks ago Russia entered into an agreement with Germany by which she promised to withdraw all her forces from the Province of Chi-Li before the beginning of the Russian New Year (Jan. 14), and to turn over the railroad to Germany, to be restored to its owners under certain conditions. These conditions were that Russia should retain one-half the rolling stock, all the workshops with their contents, and a lien on the property for the expenses which she incurred in maintaining and operating it during the time it was in her possession. This was too much for the British, and they protested so vigorously that Russia expunged the conditions and authorized Von Waldersee to sign a revised contract which restores the road to the bondholders.

Menace to Academic Freedom.

California had a multi-millionaire, named Leland Stanford, who endowed a university in memory of his son, who bore his father's name. His widow has shown generous devotion to the purposes of her late husband and to the memory of their son. Her methods have been criticised from time to time, but she has never been arraigned before the bar of public opinion until recently. The trouble began last November when President Jordan dismissed one of the professors, alleging that Mrs. Stanford had lost confidence in his judgment. It was almost universally believed that his dismissal was due chiefly, if not wholly, to a speech he had made some months before in which he had defended the restrictive legislation against coolies. Mr. Stanford owed no small part of his immense wealth to the result of coolie labor, and his widow is partial to coolies. One of his brother professors denounced the dismissal as an outrage and deplored it as "a blow aimed direct at academic freedom." His resignation was demanded, and when he yielded to the demand, two other professors resigned. The spectacle of a great university in the United States forbidding free speech is not an edifying one; but when the power which represses this freedom is lodged in one person, who has no proper conception of the field of such an institution, and who has no connection with it except as a benefactor, it is a dangerous one. In his last convocation address President Harper of the University of Chi-

cago spoke after this manner: "It is my opinion that no donor of money to a university, whether that donor be an individual or the State, has any right before God or man to interfere with the teaching of officers appointed to give instruction in a university. Whenever such a thing happens, at that moment the institution has ceased to be a university." Mrs. Stanford probably has the legal right to do as she pleases, but her present policy will bring ruin and disgrace to the institution.

Venezuela's Sovereignty Respected

Two weeks ago it was reported that the United States was on the point of landing troops in Venezuela in order to protect certain American interests in the Department of Sucre. Later there were rumors that two battleships would be ordered to reinforce the United States men-of-war in that part of the world, and later still that the U. S. S. Scorpion would land men to reinforce the armed force which the American promoters had collected to resist the Venezuelan Government in its efforts to dispossess them. What credence should have been given these rumors it is impossible to say, but it is now certain that the United States will respect the sovereignty of Venezuela, and will not interfere with any matters of internal legislation that country may see fit to take. She will be held responsible for any damages inflicted on American citizens carrying on business within her dominions with her express permission, provided these citizens obey the laws of the land and hold to the conditions originally fixed by the contracting parties. There is no doubt that this decision is most wise. President Castro came into office through a successful revolution, and he has many enemies who would be glad to see him go out in the same way; but any attempt on the part of the United States to interfere with his sovereign authority would unite the people of Venezuela in an instant. Castro would have welcomed the opportunity to overpower a handful of blue-jackets sent ashore under arms against the peace of the state, and the Powers would have sided with him. He will doubtless claim that the United States has assumed a belligerent attitude, and this will strengthen his hands against the revolutionists; but our State Department is not likely to afford him any proof of his claims.

Dissolving the Marriage Tie

The fact that in one of the New England States there was one divorce granted for every 6.7 marriages solemnized during the year, is enough to interest people in the efforts that are being made to secure uniform laws relating to divorce proceedings throughout the United States. It is quite time to remove the scandal of statutes which permit a citizen to defy the laws of his own State by making a temporary sojourn in another State, and there securing a divorce he could not obtain at home. The importance of uniformity in divorce laws has long been realized, and after three years' investigation, the American Bar Association has satisfactorily demonstrated its feasibility. This subject was treated in these columns last October, and attention was called to the short, simple and moderate recommendations which

the Association offered after careful and exhaustive inquiry. Were these recommendations to be followed, they would do away with the scandal of migratory divorces, prevent the wrong of speedy decrees against absent defendants who may be ignorant of any suit pending, and do away with the interstate confusion resulting from State laws that legalize acts declared unlawful in other States. When this proposed legislation shall be enacted, the Association will be ready with recommendations as to causes which should warrant a divorce.

Oil Wells in Texas

Jefferson County, Texas, is in the southeastern part of the State, and Beaumont, the shire town, is on the Neches River, about thirty miles from the Gulf of Mexico and eighty-four miles from Houston. Several railroads centre in Beaumont, and most of them were taxed to their utmost in transporting passengers last week to see the record-breaking oil well discovered there. A vein was struck that sent up a column of oil at the rate of from 15,000 to 20,000 barrels a day. Relays of men, to the number of two hundred, aided by thirty mules, worked and struggled for several days to stay the flow. A lake was formed, covering seventy-five acres, many feet in depth; but on account of the character of the earth at the bottom of the lake, it is not expected that a very large percentage of the oil will be lost. Naturally such a discovery caused great excitement. Prospective operators hastened to pay fabulous prices for land in the vicinity, and fortunes were offered for leases covering tracts nearest the lake of oil. It is probably the greatest and the richest strike ever made in the United States. It is said that the oil cannot be used for illuminating purposes, but is fit only for fuel, unless some new process of refining is discovered. Should the field prove as rich as expected, liquid fuel would immediately become a formidable rival of coal; but the enterprise would require a large investment of capital and organized effort to place the product on the market.

Inebriety Increasing in New York

In the opinion of the New York State Commission of Prisons drunkenness is increasing in that State. The penitentiaries, jails and work-houses received (during the year ending Oct. 1, 1900) 32,859 persons committed on charges of intoxication. This is exclusive of the thousands who were fined for intoxication during the same year. It is quite within bounds, according to the annual report, to say that one-half the convictions in the State of New York were on account of drunkenness. These are startling, and to many they will be astonishing, figures, but their accuracy cannot be called in question. In very many of these convictions the family of the offenders feels the punishment and suffers from it, while the guilty victims have all their immediate needs provided for at the expense of the State. If there were some method by which the liquor-sellers could be made to support the families of all those undergoing confinement because of drunkenness, the license system might possibly commend itself to some who now oppose it. Were the liquor traffic com-

pelled to pay the costs it entails on the public, it would be necessary to pay a bounty to saloon-keepers. The report commends the probation law which has already proved its value in several States, but it offers no suggestion by which it would be possible to make the vendors of liquor amenable to public opinion, or in any way responsible for the untold damages they inflict on the body politic.

Austrian Elections

It was not expected that the elections in Austria and Bohemia during the present month would change the unfortunate status which has prevented the settlement of the questions which have distracted the dual monarchy, but the returns at hand show that many of the extremists of the different parties have failed of an election. The two prominent Militant Clericals, Baron di Pauli and Dr. Gessman, have been defeated, and the Vienna district has substituted much more moderate men for several of the members of the last Parliament. It looks as if the annual budget would excite little antagonism, and a majority of the members-elect recognize the fact that provision must be made for the support of the army. There is hope that several matters of international importance will receive something like consideration in an orderly and rational manner. If these things can be secured, the new Parliament will be a great improvement on the refractory, disorderly and revolutionary body which preceded it. Unfortunately there is every reason to fear that the instant that an attempt is made to press a settlement of the Austro-Hungarian dispute, riot and chaos will again break loose. It is only the regard that all parties have for the aged Emperor that holds together this strange anomaly of irreconcilable, incompatible communities of many races and tongues, which do not seem to possess a single element of harmony or union.

Events Worth Noting

The question of the ownership of the San José Medical College in Luzon has been referred to the local courts, but with the express stipulation that an appeal may be made to the United States Supreme Court.

Governor Allen has signed the bill providing for trial by jury in Porto Rico, and the Legislature has voted \$10,000 for a display of native products at the Buffalo Exhibition.

Prince Chun, a brother of the Emperor of China, has been appointed special envoy to make the apologies of his country to Germany for the murder of the German ambassador, Baron von Ketteler.

Martial law has been proclaimed throughout the greater part of Cape Colony; Kitchen's transportation routes are threatened; and the Boer families with their stock are being systematically brought into convenient centres, very much after the manner of Weyler's plan in Cuba.

The bi-centenary of the kingdom of Prussia was celebrated last week with much military pomp and impressive ceremonies. The kingdom was a long time reaching the leadership of the German peoples, but Bismarck finally succeeded.

The people of Oregon will have an opportunity to vote on amendments to the State constitution providing for the initiative and the referendum, as soon as the Legislature fixes the date.

THE OMNIPOTENT HAND

JESUS said to His disciples, "Hitherto ye have asked nothing in My name. Ask, and ye shall receive." And from that hour His followers have backed their petitions with the potent name of the Son of God. Few prayers are offered that, in spirit or in words, do not close with the devout plea, "for Christ's sake" — the appeal to the supreme manifestation of God's mercy and love for fallen man. But too often the spirit is wanting when the form is used.

So, also, the Apostle to the Gentiles declared that the supreme, impelling force in his life was found in the same motive — "for Christ's sake." He is willing to be accounted a fool for Christ's sake, to forgive as God for Christ's sake forgave us. He finds pleasure in infirmities, reproaches, necessities, persecutions, distresses, for Christ's sake. He meets shipwreck, prisons, stripes, is homeless, counts all things but loss for the excellency of the knowledge of God in Christ Jesus. Nay, in all these things he is more than conqueror through Christ, the love of Christ constraining. So mighty is this motive that all others are not worthy to be mentioned.

The one prevailing name in earth and heaven is Jesus. "Whatsoever ye shall ask in My name, I will do it." This makes His church invincible, for it can suffer no loss having Christ. In the potency of His name there can be no lack of power, no failure of resources; impelled by His name, no weariness. In Him all things are yours.

The disciple may always find deliverance and conquering power through His name. If once this name possess his soul, he is invincible. If once it inspire the church, naught can withstand her onward march. If "for Christ's sake" become, not the watchword, but the mastering spirit, the church has begun her world conquest, she has entered upon the first century of her millennium. In this masterful motive, though having nothing, she yet possesses all things.

"NOTHING TO NOBODY!"

IT is not every one who is willing to advertise his own selfishness with the brutal frankness of the man who remarked, "What I give is nothing to nobody!" Most people, we are happy to think, give something to somebody. In the case of the ungrammatical brother just quoted two negatives ought to have made a positive — but they did not. Selfishness is always subtractive; it is mean; it deals in minima, not maxima; it has no civic perspective, no social horizon.

An enlightened sociology is today combating the "nothing to nobody" idea, in place of which it would establish the "something for everybody" ideal. The individual who gives nothing to nobody may apparently have a very easy existence, but he does not really live. An old lady once attributed the circumstance that she held her age so well to the fact that she had through life escaped a great deal of care by attending to nobody's business but her own. Yet the careless life is not really the happy life, as it certainly is not the Christly life. And at the

present day many who do not even profess themselves to be believers in the divine Jesus are trying to follow out, though it be afar off, the program of the Cross, and stand forth in modern society as the apostles of altruism, the ethical interpreters to the age of its own social duty. The inspiration to all this sort of thing is really derived, either directly or in a roundabout way, from the Sermon on the Mount, which was Christ's exhibition, with plans and specification, of the social aspect of the divine law of service.

The true sociology is a Christology, or the incarnation of the Christ-personality and spirit close to the heart of a toiling, suffering humanity. Confucianism, which the Chinese Minister has recently publicly exploited, is on the average hardly better than a concrete selfishness, and at its best is only a moral inertia which languidly refrains from striking back at impinging wrong; but Christianity enjoins the Golden Rule of a positive altruism, bidding men to do everything they can for everybody. The logical results of these two principles as they have worked themselves out in history are seen today in the sharply contrasted civilizations of China and America. Where China has not a single asylum of its own creation, America is dotted with philanthropic institutions; while the average Chinaman remains supremely selfish and callously indifferent to the sufferings of his countrymen, the average American is touched with a feeling for the infirmities of his brother. The difference is not one of race, but of religion.

Selfishness draws out the linch-pin from the wagon-wheel of progress. Nothing is advanced on the "nothing to nobody" principle. A really prosperous society is constituted of sympathetic *socii* — fellows who feel. It is the business of Christianity — and not just a side-line either — to teach men to feel, and to feel with that sort of feeling which has fingers to feed and arms with which to lift heavy burdens. There is no sociology like the sociology of Jesus, because that is a spiritualized sociology, whose inspiration is found in what a Beecher called the "emotive truths of the Cross," and whose fruits comprise the redemption both of body and soul.

Work for Young Men

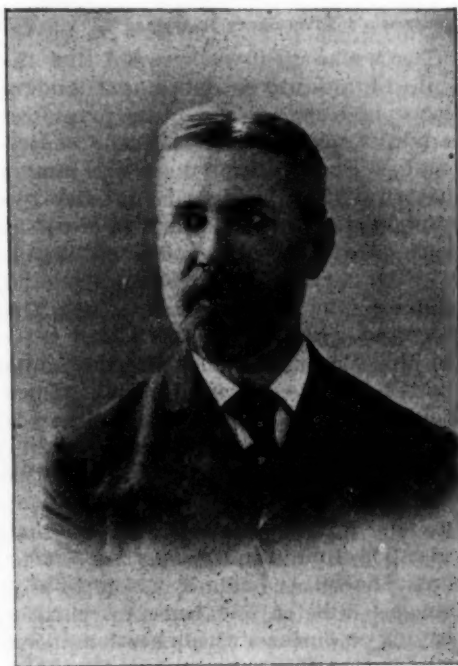
FOR several years, beginning with the thoughtful courtesy of the late Oliver H. Durrell, the editor has been invited to attend the annual reception and banquet, in this city, of the State Executive Committee of the Young Men's Christian Associations of Massachusetts and Rhode Island. On Jan. 15 the eighth annual meeting occurred at Hotel Vendome. The speeches which followed the banquet were of marked interest and encouragement. President H. M. Moore opened the speaking with an address packed full of significant figures and earnest exhortations concerning the work. Rarely do we see a layman who impresses us more deeply with his Christian spirit and purpose. Summarizing the work in Massachusetts and Rhode Island, he said:

"There are 86 associations, 129 salaried officers, 26,950 members, 33 buildings valued at \$2,356,000. There have been 105 men's meetings weekly, 121 Bible classes weekly, 126 educational classes weekly, 627 situations secured, 255 professed conversions. There are 226 corresponding members in small towns, 51 women's auxiliaries with membership of 7,396, and 50 are doing a

work for boys. The annual expense of supervision is \$12,000, supported entirely by voluntary contributions.

"One of the encouraging things before us is the fact that we have 5,000,000 young men in the American cities on this continent; and as these young men are to dominate the future of our city life, have we not here an incentive to do all we can to save these young men for Christian influences — not only to make them lovers of their country, true patriots, but also members of the Christian Church?"

"Then we have 200,000 young men in our colleges and institutions of learning. And it is



THE LATE OLIVER H. DURRELL

going to make a great difference in this country of ours whether those young men shall graduate as Christian men or shall come out of those institutions as skeptics and agnostics. There is encouragement in the fact that in the past year 3,000 college men, while pursuing their studies, have been led to Christ."

Col. John T. McCook, of New York, a member of the International Committee, followed with a very forceful speech. It was a striking object lesson to behold this man of vast business interests and prestige showing such profound concern in this work for young men. Though an exceedingly busy man, he finds time — *makes it* — every week, as in this case, to promote by his personal consideration the marvelous work of the Young Men's Christian Association. He said that he regarded it as one of the great events of the past century — the discovery of the value and influence of young men. He described the splendid part which the Y. M. C. A. men had played in the recent war with Spain, especially in the carrying of religious influences to Cuba and the Philippine Islands. Referring to the railroad work, he said it had been going on for twenty-five years, and now included 159 railroad associations, eleven of which were added during the past year. Progress was being made very rapidly, and there are now 40,000 members. The movement had the sympathy and co-operation of many hard-headed, intelligent railroad managers. The railroad companies contributing to the cost represented 70 per cent. of the entire mileage of railroads in the United States. The movement is fourfold: it has physical, social, intellectual and spiritual sides. Its purpose is to elevate men in all these ways.

But how vividly and tenderly did the occasion remind us of that royal layman who was so greatly interested in young men, Oliver H. Durrell. We saw again his genial face, with an observant eye for everybody and everything. We heard his kindly voice again in presiding and in

presenting the speakers, as was his wont. We were reminded by his pastor, Rev. Dr. E. M. Taylor, that it was just one year ago that day that he returned by steamer to Boston from that disappointing quest for health in a brief tour abroad. We recalled those anxious days which followed his return when such fateful reports came from his bedside. It was on Jan. 31 that he was translated. Dear, grand, noble, ministering servant of God, how we have missed him! There was no other like him. All through the year we have been stumbling upon the brotherly and generous ministries with which his life was crowded, many of which he revealed to no man. May the lesson of his attractive and greatly useful life be more deeply impressed upon the many who knew and loved him, as we record the first anniversary of his death.

Sunday at the Pan-American Exposition

WE are very glad to present to our readers the following important communication, written by Rev. Samuel L. Beiler, D. D., of the Richmond Ave. Church, Buffalo, N. Y., under date of Jan. 16:

"The ministers of Buffalo had a hearing yesterday before the president and general manager of the Pan-American Exposition, asking for the closing of the Exposition on Sundays. In my argument I referred to your editorial of Jan. 9 (though without giving your name or name of paper, only saying it was a religious journal), and your statement, 'The managers are circulating a petition asking that the gates be kept open on Sunday.' The president, Mr. Milburn, in the presence of about twenty-five ministers, denied this most emphatically, and wished it to be corrected.

"These two officers will report to the directors, and some time they will decide the question. The indications are that an attempt will be made to open the gates on Sunday, but to close all the exhibits as well as the Midway Plaisance, only having musical concerts in the Temple of Music. The ministers present, with one exception, did not accept this kind of compromise, but stood up firmly for an absolute closing, on the ground that this only would prevent terrible Sabbath desecration by excursions and all the attendant business, entertainments, side-shows, saloons, etc. We are glad you have spoken. Hope you will keep up the agitation, and that the religious press will wake the whole country on this question."

No-License in Massachusetts Towns

THE campaign for no-license in Massachusetts lasts about six months. After the voting in the cities in December, the towns become centres of interest. Eleven of them vote in February, perhaps seventy-five in April, and all the rest of the three hundred and twenty in March. In several instances these town campaigns are fraught with as much local interest and attended with as strong an effort as those in the most hotly contested cities. In Revere, Watertown, Brookfield, Peabody, Amesbury, Palmer, Spencer, Orange, Dedham, the popular meetings, the flying literature, the personal appeals, the activity in churches and other agencies in operation, often arouse intense feeling and stir up everybody.

In these more than three hundred towns there are about 230 Methodist Episcopal churches and perhaps 25,000 members and probationers. If all the rest of the churches were inactive or indifferent—which is by no means the case—there are enough of our own people to make a tremendous effort for righteousness. It is not too much to expect that Christian people who are committed to the principle that the liquor traffic "cannot be legalized without sin," will be ready and willing to exert themselves in the campaign now on.

Again do the Sunday-school and the Ep-

worth League offer valuable assistance to no-license workers. The lesson of the former for February 10 is on "talents," and that of the latter for March 10 is about "a castaway," both temperance topics. By some adjustment of dates, both of these admirable topics may be utilized in the various communities before the town meetings.

It seems surprising that nearly half the towns of the State last year showed so little interest in the campaign that less than half the registered voters therein were found to have cast ballots for and against license, and still more surprising that thirty-three towns gave a vote which was less than a quarter of the registration. In all the latter, the system of voting was the method in vogue before the Australian ballot was introduced. By the archaic method it is possible to close the ballot boxes after even less than five minutes has been given for voting. Our Methodist citizens should insist that a fair chance be given for all to vote at least upon this important question.

Last year the vote against license in the towns was more than 58,000, and the majority for no-license over 11,000. With a good effort, these figures may be much increased this year. A net gain of two per cent. of the registered voters would cancel the license majority in the State.

PERSONALS

—Bishop Hartzell will leave New York for Africa on the steamer "Majestic," Jan. 23.

—Bishop and Mrs. McCabe, who are on their way to South America, are expected to return in April.

—Mrs. Bishop Hamilton is chairman of the standing committee on Woman's Home Missionary work in Hawaii.

—Prof. E. H. Moore, of the University of Chicago, and son of Bishop Moore, was elected president of the American Mathematical Society at its annual meeting.

—Mr. Theodore Woods Noon, son of Rev. S. H. Noon, is pursuing a course of post-graduate study as "Scholar of the University of Chicago."

—Miss Helen Merrick, of Delaware, O., sister of the late Frederick Merrick, many years president of the Ohio Wesleyan University, died very suddenly, Jan. 5.

—Hon. Lyman J. Gage is to be the speaker of the evening at the Founders' Day banquet of Northwestern University, to be given at the Auditorium, Chicago, Jan. 28.

—The *Epworth Herald* says: "Bishop Thoburn assures us that the report in our columns referring to Mrs. Thoburn's illness was stated too strongly. She did not suffer a stroke of paralysis, and is improving."

—U. S. Senator Gallinger has put this office under a grateful sense of obligation by sending a printed report of the hearings before the committee on Military Affairs on the "Sale of Intoxicating Liquors at the Army Canteens."

—Rev. A. A. Johnson, D. D., pastor of St. James Methodist Episcopal Church, and a former member of the Indiana Conference, has been elected chaplain of the State Senate of the Legislature of Colorado, now in session at Denver.

—It is noted, with tender feeling, that Edward Everett Hale, in the tenth and final volume of his works, "Poems and Fancies," published by Little, Brown & Co., bids the reading public farewell. The valedictory is dated at his home in Roxbury, Thanksgiving Day, 1900, and ends with these words: "And so I bid the gentle

and kind reader good-by." But let no one think that this man is done working. He is yet vigorous, and sets in motion and keeps going more good work in Boston than any one else known to us.

—Rev. G. W. Norris, of Lawrence, who is in fairly comfortable health, writes: "The death of dear Bishop Ninde was an awful shock to me. I have hardly recovered from it. How attractive is the far country becoming by reason of the loving and beloved ones who await us there!"

—Two of our Bishops are becoming noted as coiners of epigrammatic and pungent phrases. Bishop Cranston is quoted as exhorting his people in the Northwest: "Off with the brakes; on with the steam;" and Bishop Hamilton as saying: "A Quaker is just a Quaker, but a Methodist is an earthquaker."

—The monument to the memory of Rev. Frederick J. Masters, who was superintendent of Chinese missions of the Methodist Episcopal Church on the Pacific coast for fourteen years, was unveiled, Jan. 6, at Mountain View Cemetery, San Francisco. The monument was erected by Chinese who have been theological pupils of Mr. Masters.

—Prof. William McDonald, son of Rev. Dr. William McDonald, of the chair of history at Bowdoin College, has been elected to the same chair in Brown University, Providence, R. I., and accepts the position. Prof. McDonald is becoming a distinguished specialist in his department. He was born in Providence when his father was pastor of Chestnut St. Church.

—Rev. T. F. Jones, presiding elder of Rockland District, East Maine Conference, in a personal letter, says: "I never met Bishop Ninde but once—when he presided at the Maine Conference. No one could meet him without being impressed with his beautiful Christlike character. I shall never forget the intense, evangelical, biblical strength of his masterly sermon on that Conference Sunday—how he demonstrated that the old doctrines, biblically set forth, could stir not hearts only, but intellect as well. He is gone up on high where God takes His servants on their commencement day."

—Rev. H. R. Revels, D. D., the presiding elder of Holly Springs District, Upper Mississippi Conference, died, Jan. 16, at Aberdeen, Miss., being stricken with paralysis while addressing the Conference, at which Bishop Hurst was presiding. Dr. Revels was prominent during the days following the war, especially in Mississippi, where he did much good in restoring order among the liberated slaves. Before the war he lectured widely throughout the North. He was elected to the State Senate in Mississippi in 1869, and the following year was sent to the United States Senate, being the first colored man raised to that dignity. He was an able, well-balanced and thoroughly good man—an honorable representative of his race.

—The *Boston Herald* of last week said: "The most interesting of all the gubernatorial inaugurations is that of young Richard Yates, of Illinois, who assumed his office on exactly the fortieth anniversary of the inauguration of his father to the same position. The elder Yates has passed on, but the venerable mother of the young Governor was present to look on." There are still more interesting and encouraging facts connected with the Governor. He and his wife are members of the Methodist Episcopal Church, and are loyally governed by its rules and regulations. Wine, card-playing and dancing have never been allowed in their home, and will have no place in the executive mansion. At the Govern-

or's request, the inaugural ball was omitted. We honor them for their gentle but determined purpose not to disobey or dishonor their church. Mrs. Yates is the sister of Rev. Julian S. Wadsworth, of Stafford Springs, Conn.

—Rev. Loren L. Knox, D. D., died at Evanston, Ills., Jan. 18, aged 90 years. Our informant says that he was the first president of the East Maine Conference Seminary. He was a teacher for many years, and had resided at Evanston since 1871.

—The excellent contribution in last week's issue, on "The Layman's Place in the Forward Movement," accredited to Robert F. Raymond, was written by A. A. Horne, a prominent layman of Allegheny City, Pa. Following the *Christian City* of New York, we supposed that Mr. Raymond was the author.

—This office was complimented on Monday by a call from Rev. T. H. Landon, principal of the Bordentown Military Institute, N. J., who came to this city to attend the alumni reunion of Wilbraham Academy, Thursday, Jan. 17. He was a student at Wilbraham in 1848-'49, going from there to Wesleyan University, Middletown.

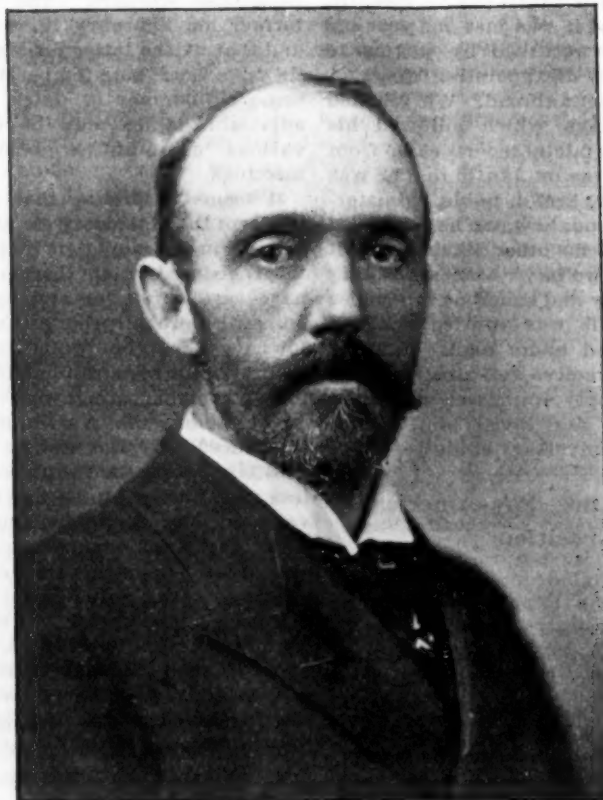
—In Malden, on Wednesday evening, Jan. 16, at the residence of the bride's parents, Miss Mary B., daughter of Mr. and Mrs. Charles B. Kendall, and granddaughter of the late Rev. James Pike, D. D., of the New Hampshire Conference, was united in marriage with Col. Frank L. Locke, the ceremony being performed by Rev. W. R. Newhall, D. D.

—Rev. Leon E. Bell, pastor at Townsend, is sorely afflicted in the loss of his mother, Mrs. Rev. Franklin I. Bell, who died at the home in Belchertown, Sunday, Jan. 13, after an illness of nearly four months, her husband and younger son, Mr. Louis K. Bell, of Gill, being with her at the last. The services were held on Tuesday in Belchertown, and on Wednesday at Weedsport, N. Y., the place of burial.

—The *Christian Work* does well in saying: "That negro cyclist, Taylor, who refused \$7,000 rather than cycle on Sunday, ought to be immortalized in Carrara marble. His reason was, in his own words: 'It's against my bringing up, and I will not go back on the teachings of my mother.' The power of a mother's teaching and life—what a graphic illustration this incident is."

—We are gratified to learn that our valued friend, formerly of the New Hampshire Conference, and one of the best supporters of ZION'S HERALD, Rev. Dr. C. W. Rowley, is very happily situated with the large church at Mechanicsville, N. Y. Dr. Rowley has just closed a month of special services with very gracious results, being his own evangelist. He received into the church, Sunday, the 13th, 40 on probation, 9 into full membership, and 5 by letter, making a total of 85 for the Conference year.

—The will of Richardson Moffatt, ship-builder, filed in the Suffolk probate court, Jan. 19, contains the following bequests: To the trustees of the Saratoga St. Methodist Church, East Boston, \$1,000 is given; Woman's Home Missionary Society of the Methodist Episcopal Church, \$1,500; Saratoga St. auxiliary of the Woman's Foreign Missionary Society, \$1,500, "toward the education of two girls in India as missionaries, to be named one Sarah S. Moffatt, the other Mary Ann Emery, sister to my dear wife;" Freedmen's Aid and Southern Education Society, \$1,500; Board of Church Extension of the Methodist Episcopal Church, \$500. Mr. F. E. Dimick and Marion T. Goodwin are named as executors, and the will is dated Nov. 29, 1899.



Dr. Gamewell at Newton Centre

A large and representative congregation at the Newton Centre Church greeted Rev. Dr. Frank D. Gamewell last Sunday morning. The story of the siege of the British Legation compound, as told by him, was of thrilling interest. But the speaker was anxious only to trace the providential overruling of God in the deliverance of those surrounded for weeks by ten times their number of Chinese troops well armed with modern rifles and the best ammunition. Dr. Gamewell noted the evident providence in the fact that so many missionary workers were then in the city, and that the marines were able to get in to act as guards on almost the last train before the railroad to Tien-Tsin was destroyed. Though hundreds of men, women and children were crowded together without proper food, and dependent upon wells for their drinking water, there were no cases of illness among the adults arising from these causes, and very few children were seriously sick. Another circumstance that seemed like a special providence was the fact that in one of the storehouses included within the defences there were tens of thousands of bushels of wheat which had arrived only a day or two before the outbreak of hostilities. A food committee was raised, a miller appointed, and soon primitive grindstones were in operation, mules being used in the work.

Of his own part in the work Dr. Gamewell had but little to say, ascribing to "common sense" his success in planning the defences which, Sir Claude McDonald says, "have excited the admiration of the officers of various nationalities who have since viewed them." Indeed, a genuine modesty is the first and most notable characteristic of Dr. Gamewell, as he speaks of those days of labor and danger. Others may attribute their deliverance largely to him; he sees only the guiding hand of God.

The second notable impression from his address is one of confidence in the future of the work. "For some time," said he, "I have felt that we had got about as far as we could until there should be a radical and revolutionary change in the government. That change is now occurring, and the work in China is to spread with marvelous rapidity."

An offering of about \$1,200 was received at the close of the address.

—Miss Minnie F. Abrams and Miss Lily D. Green, W. F. M. S. missionaries in India, made a pleasant call at our office last week. Miss Abrams, who is identified with the Ramabai work, is at home on a brief furlough, and Miss Green is studying kindergarten methods in this city.

—The Rochester (N. Y.) *Democrat and Chronicle* contains the following tribute: "One of the noblest of men passed away when Dr. Henry Foster, of Clifton Springs, died yesterday morning. His had been a long life of unrelenting labor, splendid beneficence and magnificent fruitage. Starting with a capital consisting only of a powerful individuality, and with a working force of which his own superb executive ability was the chief element, Dr. Foster reared a structure of achievement the like of which is seldom seen, and the character of which has been revealed in countless blessings to the thousands of men and women who have gone to him for spiritual and physical healing. Dr. Foster must be classed as one of the remarkable men of the time, and probably in every country in the world there are men and women who revere his character and who will be inex-

pressibly saddened by the news of his death."

—Miss Abby C. Morse, oldest daughter of the late Rev. Charles W. Morse, for more than fifty years a member of the Maine Conference, died at the home of her brother, Joseph L. Morse, in Evanston, Ills., on the evening of Jan. 17. For many years she had been an invalid. The *Evanston Press* says: "When in health she abounded in varied activities. She lived for the church and her friends."

BRIEFLETS

For other editorials see inside of cover.

The College Church at Yale University is to be changed to the Church of Christ in Yale. The doctrinal tests are to be eliminated, and any person who professes faith in Jesus Christ is to be accepted in membership.

Hearty thanks to that distinguished rector of a Protestant Episcopal Church for his encouraging word that "of the many religious papers which he reads of

all denominations no one brings to him so much that he needs to know as ZION'S HERALD."

Ideals are the finest grade of realities, equipped with the power of attraction.

Clafin University, Orangeburg, S. C., has had a regular annual revival for seventeen years, with the exception of one year, and has had an average of one hundred conversions a year. The meeting just closed was one of the most helpful—83 students and one teacher professing Christ.

Urgently we call the attention of the church to the fact that Jan. 31 has been designated as the Day of Prayer for Colleges. We trust that all ministers, parents who have children in these institutions, and the church at large which has such deep love and earnest solicitude for these centres of learning and influence, will give themselves to unceasing prayer for teachers and students on the last day of this month.

There is a moral in everything, if we are disposed to view it from a moral standpoint.

Prof. N. S. Shaler, writing on "The Fear of Death," pens this very significant statement: "Religion is abandoning—has indeed effectively abandoned—the teaching which most served terror to the passage. We may be reasonably sure that the dark age is by, and that those who come after us will be spared the torment their ancestors knew."

A young minister in New Jersey writes, under date of Jan. 19: "Please send me ZION'S HERALD for one year, beginning with the first of January. I have read several copies of the HERALD, and as I always want the best, I forward my subscription."

God sees to it that every man has time enough to show forth the best that is in him. But God does not provide very much of what we call "time to spare." Every moment ought to represent utility of some

(Continued on page 128.)

QUEEN VICTORIA

THE announcement made on Saturday that Queen Victoria was dangerously ill at Osborne House, Cowes, Isle of Wight, was received with profound sorrow and anxiety. Frequent bulletins from her physicians concede that she is fatally ill, and, as we write on Monday afternoon, cablegrams state that she has suffered a second stroke of paralysis and her death is hourly expected. A message to the New York Tribune announcing her illness, says: "For three days the Queen has been kept strictly to herself. The last time she drove out in Cowes the rain beat down heavily upon her. Even the natives, who have grown to look upon Her Majesty as an ordinary body, have noticed that she looked more delicate and shrunken than ever—a mere shadow of her former self—yet, with feminine persistence, the Queen forbade those around her to say that she was ill. The Queen Victorian tradition and etiquette decree that she is never ill, and so, with dogged determination, she fought off the depression that the Boer war, the deaths in her own family, and her increasing years brought upon her. But against the ruthless hand of nature even the imperial resolve of the ruler of the greatest empire proved futile, and with pitiful realization of the inevitable she shut herself off from her entourage. For two nights she

dined alone, and never stirred from the apartments she occupied at Osborne."

Her Majesty lies helpless and almost speechless in her bed in Osborne House, surrounded by every comfort. The Prince of Wales and nearly all the members of the



QUEEN VICTORIA

royal family, including Emperor William of Berlin, who is a grandson, are at Osborne awaiting the sad issue. One-third of the world's population, her subjects, are in mourning. The death of no person in the wide world will be so generally and sincerely mourned. She has not only been a sovereign of remarkable ability, equal to all the great emergencies of her more than sixty years' reign, but she has been the best illustration and object lesson of pure and noble womanhood, an ideal wife and mother, a Christian Queen without a rival. No scandal was ever mentioned in connection with her name. Wise enough has she been to surround herself with the ablest statesmen in her realm, but she has always insisted upon her prerogatives as Queen and has ruled, as was her right, over her limitless empire. The beneficent character and effect of her government over three hundred millions of people in India cannot be denied. Her colonial policy in Africa, Australasia and Canada, in spite of some enormous and costly blunders, has been in the main wise and successful. Willingly she has seen, by the legislation of 1867 and 1885, the franchise extend its privileges to her people till the harmonious co-existence of monarchy and democracy has been almost demonstrated. Across "the silver streak of sea" she has seen monarchs come and go, kingdoms and empires rise and fall, and one political transformation scene succeed another. Even in her old age she has been self-controlled, self-poised, a ruler indeed, magnifying to the last the crown worn for more than threescore years. Her feeling towards this country has always been more cordial than the most friendly of her ministers, and therefore we tenderly unite with all English-speaking people everywhere in saying, in the closing lines of the noble ode of Tennyson written nearly fifty years ago:

"Her court was pure; her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as Mother, Wife, and Queen."

Alexandrina Victoria was born in London, May 24, 1819, the only child of the Duke of Kent, fourth son of George III. On the death of William IV. she succeeded to the throne, and was crowned, June 28, 1838. She

married Albert, Prince of Saxe-Coburg-Gotha, Feb. 10, 1840, who died Dec. 14, 1861.

The Prince of Wales

ALBERT EDWARD, the oldest son of Queen Victoria, who will succeed her as the occupant of the English throne, with the title Edward VII., was born in London, Nov. 9, 1841, which makes him nearly sixty years of age. He married Princess Alexandra of Denmark, March 10, 1863. In 1860 he made a tour of the United States and Canada, and later of Egypt and the Holy Land. While an exceedingly accomplished gentleman, a distinguished social leader and very popular with the English people at large because of his love of sport, particularly horse-racing, his life as a whole, in moral tone and in practice, has been in striking contrast to that of his pure and noble mother. An ex-attaché, writing of him, says: "True, he is no saint, and is the last person in the world to wish to be set up on a pinnacle as such. He is subject to the same weaknesses, frailties and errors of one kind and another as ordinary mortals. His morals are neither better nor worse than those of the majority of his countrymen, and it is precisely this fact which endears him to them. The sympathy thus established between Albert Edward and his people contrasts strongly with the unpopularity of his father, whose blameless behavior was generally regarded by the English as a reflection upon their own conduct. His faults are neither very grave nor very numerous."

The Prince of Wales has not seemed, to the American, to possess the qualities requisite to make him a successful and distinguished ruler. He has appeared to lack seriousness and high ideals. It may be that responsibility will sober him, and that the new demands upon him will develop



PRINCE OF WALES

the nobler and sterner qualities which at least seem to have been dormant.

Prince George Frederick, Duke of York, who will become Prince of Wales when his father succeeds to the throne, was born at Marlborough House, June 3, 1865, just seventeen months after his elder brother, the late Duke of Clarence. The death of his brother, Jan. 14, 1892, made him heir to the throne. He took his seat in the House of Lords as Duke of York. The Duke's engagement to the Princess Victoria Mary of Teck, the erstwhile betrothed of his brother, was announced in May, 1893. The marriage took place July 6.

A NEW STAR IN HEAVEN

In Memoriam Bishop Ninde

GEORGE BANCROFT GRIFFITH.

The things of God he held so dear
 Ennobled all his actions here;
 Strength for the day and needed grace
 Made beautiful that kindly face.
 With passing years more Christlike grown,
 The light in his life to all was known;
 As from the world his steps withdrew
 A new star gemmed heaven's upper blue!
 The watchword of the host above,
 His passport to their realm of love,
 The Saviour sent by angels bright
 While loved ones slumbered in the night.
 With honor at its height he rose—
 In heaven a new star strongly glows!

East Lempster, N. H.

PERSISTENT PRAYER

REV. THEODORE L. CUYLER, D. D.

"THERE'S nae gude done, John, till ye git into the close grups;" so said Jeems, the door-keeper of his father's church, to Dr. John Brown, the immortal author of "Rab and his Friends." None but a Christian of long and deep experience would have said that. It was not a slight and transient touch of the angel of the Lord that gave Jacob the victory at Peniel; the persistent wrestler's words, "I will not let thee go except thou bless me," showed the close grip. That was a pre-vailling prayer.

Hardly any great truth is more timely at present than this. There is a temptation with human nature—and especially with our American nature—to transient spurts in religious feeling. A week of prayer is appointed and is observed with more or less of sincere devotion. The end of the week, in quite too many cases, ends the praying. Whereas it ought to be the beginning of a more vigorous faith, a more fervid zeal and more effective effort to secure the answer to our petitions. Genuine faith creates a condition of things in which it is wise for God to grant what under other circumstances would be denied. He grants to a persistent faith what He would have denied to a feeble faith. I wish that that Syro-Phenician woman could have happened in at one of the meetings during the Week of Prayer. She would tell us how our loving Master held her off for a while at arm's length to try the mettle of her faith. If she had not come into the "close grup," her suffering daughter would never have been healed. The answer of our Lord to her would be an admirable motive for the walls of every prayer-room: "Great is thy faith; be it unto thee even as thou wilt."

The case of that dead-earnest woman who carried the day by persistence is repeated many times in our Bible. Bartimeus was cured of his blindness because he "cried the more a great deal." When the Apostle Peter was lying in a dungeon in peril of death, we are told that prayer was made for him "without ceasing." Suppose that the leader of that meeting in the house of Mary the mother of John Mark had said, "Well, the hour is up; we've prayed enough; let's go home." They would have missed the glorious surprise of seeing Peter march in without a fetter on his limbs. I never can forget how near I once came to playing the fool

by quitting a little church in despair just on the eve of the most unique and powerful revival I ever enjoyed. Our Lord teaches us the value of importunity by His parable of the man who got three loaves at midnight by persistent begging; and also the power of unfainting prayer by the story of the widow who gained her point with the judge by her "continual coming." The greatest of the apostles, in the first epistle he ever wrote, sums it all up in these three golden words: "Pray without ceasing."

Yet in spite of these repeated voices out of God's Word, there is grave danger that His people may now rob themselves of a sorely-needed descent of the Holy Spirit. One danger arises from trusting to human predictions instead of trusting to prayer and honest effort. Unless one has been admitted to the secret counsels of the Holy Spirit, there is a profane presumption in announcing that "The opening of this new century will witness a wonderful awakening." Genuine revivals commonly come unpredicted and unheralded. In January, 1858, certainly no one dreamed that within three months New York city would see noon-day prayer-meetings thronged by six or eight thousand people, and the whole city stirred as by a Pentecost. Our sovereign God bestows His blessings where He pleases, how He pleases, and when He pleases. Nothing is gained by pulpit-scoldings or newspaper prophecies. Our duty is summed up in four words—*penitence, prayer, persistence, personal efforts* for Christ. "My soul, wait thou upon God; my only expectation is from Him."

Another danger arises from a subtle *self-seeking* in some form or other. When success is sought to minister to spiritual pride, it becomes a fatal snare. I met with a capital remark lately that will bear quoting. It was this: "One can do a great deal of good in this world if one doesn't care who gets the credit of it." We cannot expect much from a certain style of visionary religion which talks about its high attainments and indulges in spiritual ballooning. Spurgeon said, in his shrewd way: "Untill I get wings, I shall stay on my legs." The old simple Gospel truth preached with blood-heat in the pulpit, the simple child-like faith in God's promises, and the tight personal grip on Jesus Christ, are about the best methods for not only a "week of prayer," but for all the weeks afterwards.

Brethren, God has hung, as it were, a prayer-bell very near His throne. His ear is never deaf, and His infinite heart of love never wearies. It is we who too often give only a languid pull at the rope; or else through indifference or unbelief drop the rope entirely and go away emptier than when we came. A little praying band in Jerusalem pulled that rope *continuously* until they received a mighty "power from on high!" Will not Christ's people begin this century by following their example?

Brooklyn, N. Y.

—God never places us in any position in which we cannot grow. We may fancy we are so impeded by fretting petty cares that we are gaining nothing; but when we are not sending any branches upward, we may be sending roots downward. Perhaps in

the time of our humiliation, when everything seems a failure, we are making the best kind of progress.—Elizabeth Prentiss.

THE HIGHER CRITICISM

REV. CAMDEN M. COBERN, D. D.

WHAT is the higher criticism? It is not a set of theories or conclusions of any kind; it is a method. When Dr. Briggs defines it to be "the higher task" of considering the Scriptural writings "as to integrity, authenticity, literary form, and reliability," he exactly agrees with that most orthodox and conservative scholar, Principal Cave, who asks, "What is the critical method?" and replies: "It is the examination of the books of the Bible by the same principles by which all literature is studied; it is logic; it is the application to the law and the prophets of that inductive method by which discoveries innumerable have been made in all the paths of research." And the Principal continues by saying that "it is a rational examination of the facts of the Old Testament, facts of literature, history, style, and content by the aid of comparison and inference." He then declares that the greatest need of this hour is a more scholarly, thorough, and well-balanced application of this scientific method. This is indeed the position of Professor William Henry Green, and of every other orthodox conservative who is at the same time a critical scholar. The writer does not know even one Old Testament man in the world today who has a reputation outside his own village that does not, at least professedly, accept the critical method. August Köhler, who took the lead of the conservative evangelical forces of Germany in Old Testament criticism when Delitzsch died, voiced the unanimous opinion of scholarship when he wrote a book, the main contention of which was that wrong criticism was not to be anathematized but answered, and that only criticism could answer criticism. The skeptics who represent the orthodox position as different from this are simply slandering us. That thoroughly orthodox Old Testament scholar, Professor Charles H. H. Wright, wrote recently: "There are those, alas! who look upon every deviation from the old traditional views as akin to apostasy from the faith. But they who are gifted with a firmer faith in the 'oracles of God,' and are indisposed to think the 'ark' in danger because the oxen happened to stumble, will welcome all new light upon every biblical question." So Dr. Delitzsch even more forcibly says: "The love of truth, submission to the force of truth, the surrender of traditional views which will not stand the test is a sacred duty, an element of the fear of God."

All this proves that evangelical Christianity believes in the sovereignty and lordship of the truth. The truth is the one king of men whose right to rule Christianity cannot question. This is the one king ruling by divine right. God is the highest truth, and a God-given revelation cannot be in conflict with any truth which can be discovered. If we believe the Bible to be a true record of God's revelation to man, we need not fear that any truth will hurt it.

In this search for truth the Methodists ought to be most fearless and tolerant, for the Methodist system of doctrine has for its centre, not any particular intellectual tenet, but the assured facts of Christian experience. Wesley and Whitefield, Adam Clarke and Richard Watson, notwithstanding their wide divergence in doctrine, were all good Methodists because they were one in this fundamental. Whoever retains a

vital Christian experience, such as Methodism emphasizes, cannot think very far wrong. We know Jesus Christ has power on earth to forgive sins, which is the best present-day proof of His omniscience, omnipresence, and omnipotence. If Jesus Christ is a fact, as Christian experience proves Him to be, then the New Testament history must be substantially true, and the Old Testament prophecies have been proved true. Methodism, therefore, has always urged her theological scholars, from the days of Adam Clarke to those of Professor Harman, to investigate every question of history, textual criticism, and canonicity with absolute freedom, even though they should be led to consider some books, such as the Hebrews, to be anonymous, and others, such as Jude and Second Peter, to have no certain claim to be genuinely apostolic writings. Methodism has always believed that no man and no generation can get all the truth which is hidden in this wonderful Word. As the author of the nineteenth Psalm suggests, the Bible is as great as nature, and, like nature, it will keep all future generations busy seeking new discoveries. It is not a brave nor a safe thing for any church to build a wall of fifteenth-century or nineteenth-century belief in front of a man and say, "Thus far shalt thou think, but no farther." If we believe that the Bible contains a true revelation from God, we need not fear that any truth can hurt it; and if we believe that the Christian thinker who knows Jesus Christ as the Son of God is guided of the Lord and illuminated by the Holy Spirit, we need not fear that any such thinker who retains his vital Christian experience will be so guided by the Divine Spirit as to do any real harm to the book which was written by holy men as they were moved by the Holy Ghost.

It is true that at every great epoch in the church a new view of some great doctrine has been obtained. Every conflict, so far, with heathendom, with popedom, and with modern rationalism has left the church holding a better and stronger position than at the beginning of the fight. If this is God's battle and God still lives, that must always be true. We ought to be glad that in the growth of the race and in the developing of the Divine plan the new wine is ever bursting the old bottles. Let them burst if they cannot hold God's new truth. We hope the day will never come when Methodism will be so careful of her worn-out wine skins that she will count them more important than God's new wine. The best way to make a heresy powerful is to persecute it and act as if the church were afraid of it. Heresy cannot be stopped by anathemas. It is perhaps Max Müller who in his "Recollections" tells of an English professor who grew so excited in his class-room, while denouncing Froude's "Nemesis of Faith," that he finally threw the book upon the fire and stirred the coals to make it burn, and then, after this visible annihilation of the book, asked of his students triumphantly: "What have I done?" receiving the unexpected reply from one shrewd pupil: "You have stirred the fire, sir!" The earnest seeker after truth ought to be tolerant of speculation, even when it is opposed to his holiest convictions. Christianity can afford to encourage the most critical examinations of its religious books. There is no other religion that can. The Koran claims to have been written by Gabriel, and the writer has never met a Mohammedan who did not think that he had settled the matter forever by simply quoting proof texts from the Koran. The Mohammedan Church does well not to allow any member or teacher to undertake a critical examination of the claims and contents of the Koran. It could not stand

such an examination. But the Bible can. Such investigation may change some old beliefs and opinions of Christianity, but it will change them for the better; for God's truth shall remain, though the earth be shaken and the mountains removed into



REV. CAMDEN M. COBERN, D. D.

Rev. Dr. Cobern is forty-four years of age, a graduate of Allegheny College and Boston University. He is a member of the American Oriental Society, contributing member of the Biblical Archaeological Society of Great Britain, associate of the Victoria Institute and honorable local secretary of both the Egyptian and Palestine Exploration Funds. He spent 1889-'90 in special studies in the museums of Europe, in Egypt and the Holy Land; in 1892 was a member of the Ninth International Congress of Orientalists (London); published in '93 an extensive work on "Ancient Egypt in the Light of Modern Discoveries," and at the request of the proper authorities in the church he has prepared the commentaries of Ezekiel and Daniel (Whedon Series). This literary work has been accomplished in the midst of most heavy and successful pastorates, notably at Cass Ave., Detroit; Jefferson Ave., Saginaw; First Church, Ann Arbor; and in his present charge, Trinity Church, Denver. In his five years' pastorate in Ann Arbor 777 were received into the church. Trinity Church, which is often because of its magnificence called the "Methodist Cathedral of Denver," offers an immense field for every energy and capacity which its pastor possesses. Every department of the church is flourishing. Under the inspiration and leadership of Dr. Cobern, the entire indebtedness upon this property, amounting to some sixty thousand dollars, was raised. Thoroughly evangelistic and comprehensive and profound in his scholarship, he speaks to the church with authority.

the depths of the sea. Heaven and earth shall pass away, but the truth of the divine Word shall never pass away. He who fears the truth is no real friend of the Bible. There may come a new writing of Jewish history, a new statement of the doctrine of inspiration; the old argument from prophecy based upon fragments and scraps of texts may be rendered impossible; but the Bible as a record of God's revelation to man and his infallible guide from earth to heaven will not be harmed. As Kamphausen says, "The Bible abides; scientific attempts to sketch the history of the Bible come and go." Dr. Briggs himself declares: "The substance of Holy Scripture, the divine teaching as to religious faith and morals, is errorless and infallible;" while Robertson Smith once wrote: "Of this I am sure . . . that the Bible does speak to the heart of man in words that can only come from God—that no historic research can deprive me of this conviction or make less precious the divine utterances that speak

straight to the heart." Methodism can be charitable [with men like these who hold what we believe to be wrong theories; for history shows that many theories which have been erroneous have yet frequently been productive of good results.

God has proved in the past that He can overrule to His glory the phases of criticism just as truly as He does the courses of external history. So much has been said about the work of certain great scholars of the extreme radical school that some may have imagined that rationalism has monopolized the scholarship and won all the victories of this century. Nothing could be more untrue. Two generations ago when Tholuck, who was himself a converted rationalist, went to Halle as a professor, he could find only one other professor and five students in the entire university who were evangelical believers, and they were called "the idiotic orthodox." This represented the general feeling in the great German universities at that time. There was an almost unanimous verdict of expert German scholarship, not only against the trustworthiness of the Old Testament documents, but of the New Testament documents as well. There has been a great change in our generation, and even in the last decade. Conservative evangelical scholars now fill the chairs which were occupied by rationalists of the most pronounced type only a short time ago. Who is in Halle now, where Tholuck was insulted and even had his house attacked because of his evangelical opinions? Every one will think of such men as Beyschlag and Haupt and Kähler, three scholars who are as famous for their great learning as for their evangelical spirit and criticism, while Edward Meyer of that university, one of the great historians of the age, who only a few years ago was attacking the historic credibility of the Old Testament, is now defending these narratives on scientific critical grounds. At Leipzig one thinks at once of Delitzsch, who was followed by Buhl and then by Kittel, all great scholars and conservative teachers. At Berlin, when Dillman died, it was Baethgen, a pronounced conservative, who was chosen to succeed him; and it is Baudissin of Marburg, another conservative, who has written a mighty work aimed at the very centre of the Wellhausen theory, who has also just been invited to Berlin. It is interesting to remember, also, that Dr. Adolph Harnack of that university, and one of the chief leaders of the radical school, has recently been driven by the scientific higher-critical method to date the New Testament books surprisingly near the very time when orthodoxy has always claimed they were written. If this radical can say in his *Geschichte*, 1896, "The most severe examination of the historic foundations of the New Testament has only made it the stronger," may we not believe that by this same critical method Old Testament scholarship may in time, through the providence of God, render the church a similar service?

The present writer does not doubt, considering the present tendency, that the theories which may too often be described as "hair-splitting" and "atom-dividing"—the theories which would turn all Jewish history upside down, and would move almost all its literature into post-exilic time and make all the great Hebrew classics a patchwork tacked together by unknown men, often from very questionable motives—will in the lifetime of men now living have been thrown into the curiosity shop of scholarship, while the documents of the Old Testament, like those of the New, will have taken their place as the most authoritative and critically accurate documents relating to the history and belief of Israel. That the Gausson theory of inspiration and

the Milman method of writing Jewish history will ever return cannot be believed by any one who knows how the new method has illuminated the life and thought of this ancient people. Already the higher-critical method has done much to increase men's love for the Bible. And as critical scholars continue to use it, without being handicapped with presuppositions against the miraculous and the truly prophetic and supernatural character of these records, better results will certainly be obtained. The writer has little sympathy with the thing called on the street "higher criticism" — a thing which has well been called a learning "infatuated with a sense of its own infallibility, void of reverence, and spectated with foregone conclusions." But even this is not as bad as an ignorance equally infatuated with a sense of its own infallibility and equally spectated with foregone conclusions, which would call all criticism heretical that is not cast in its own narrow, pre-scientific mold, and that does not therefore reach fifteenth-century or eighteenth-century conclusions. — *Methodist Review*.

A DAY ON THE CRUST

JAMES BUCKHAM.

THE January thaw of 1887, followed by three days of intense and bitter cold, made possible for me an experience to which I look forward, each winter, as eagerly as the New England boy to Jack Frost's first skimming over of his favorite pond. We had been having snow-storm after snow-storm, until the earth was blanketed more than three feet deep on a level, and those who ventured out on snowshoes had to look carefully for the tops of the fences lest they should trip over them. Then came the thaw, and after it the big freeze, leaving us with a crust that would hold up an ox, everywhere except in the woods.

After a long embargo by deep and heavy snow, I know of nothing that so stirs the pulses of an out-door lover as the prospect of a grand all-day's walk on the crust. It is like a parole of a prisoner of war, permitted, on his honor, to go home and eat his Christmas dinner. Advocates of snow-shoes may claim what they please; I know, and every trumper knows, that carrying and operating these obstructions is hard, heavy, nerve-wearing work, not to be compared in physical effect with the light-footed joy of tramping over elastic ground, or striding across miles of gleaming, noiseless crust. The snow-shoe is an occasional convenience, but not a source of habitual pleasure. I speak advisedly and from experience. There are a hardy and, I am tempted to say, bigoted few who will stretch their elephantine trails across our snow-fields every winter, and count it sport; but the fact that their number does not increase from year to year is sufficient proof that the sport requires qualifications, mental and muscular, not vouchsafed to the majority of those who enjoy out-of-door sports.

But if walking over, or through, soft snow is the most laborious form of pedestrianism known to mankind, a walk upon hard snow is positively unequalled for ease, exhilaration, and healthful delight. It is really next to becoming a Mercury *pro tempore* and having wings under one's feet. No marble floor was ever so inviting to the feet, or as easing and stimulating to the muscles, as a far-stretching expanse

of crust under a blue winter sky. It is so crisp and electric under foot, so full of spring and elasticity, so graspable and firm, with just enough friction in its surface to hold the foot from slipping and yet not detain it. Everywhere it undulates and sparkles before one, free from all abrupt inequalities, curving over the fences, and sweeping down into deep hollows like a petrified cataract. You may speed along with swinging stride, fearless of stumbling — over stumps, bushes, bowlders, over frozen brooks and marshes no longer treacherous, your whole body glowing with exercise, and your soul drinking in the strange crystalline beauty of the snow-bound world.

January 21, 1887, was a memorable day in the chronicles of my crust-walks. To begin with, the crust was unusually thick and hard, making it possible to penetrate on its surface deep into the woods, and enabling me to explore familiar haunts that I remembered visiting before only in snowless tramps. Then the day was perfect — sky clear and blue as June's, and temperature just crisp enough to make the blood spin, without nipping ears and fingers. Unlike most winter days, this January day remained cloudless from morning till night, and the sunshine had a genial and prophetic brightness that thrilled one's heart with a faint intimation of spring. On the whole, it was such a day, outwardly, as one is tempted to mark with a red star in one's calendar as memorable simply because of its meteorological charms.

I left my house at eight o'clock in the morning, and struck out like a man relieved of all physical limitations whatsoever. Fences being everywhere obliterated, all my neighbors' back yards were as free to me as my own, and I forged away to the eastward over melon-patches, corn-fields and vineyards that, only a few months before, were as sacredly guarded as the tombs of Egyptian kings. Then I climbed the broad, white ridge behind the town, and with a parting look at clustered roofs and scattered spires, swung over the crest and down the eastern slope into a wilderness of woods.

Here I soon found traces of some inhabitants with whom I am tolerably well acquainted, and who never seem surprised to meet me at any season of the year. The red squirrel had been chopping up pine-cones at his front door, and had left the chips lying about, for all the world like a wood-chopper's litter. I saw several places where he had tried to scratch or gnaw through the thick crust, but it had proved too much of a task for him, and he had climbed a tree to see if he could find another lodged pine-cone. At length I heard him barking vigorously, and soon saw the flirt of his tail in a hemlock tree across the hollow. He scolded me till I was out of sight; for I presume he held me in some way to blame for the fact that nature had temporarily locked up his provision cellar and carried off the key.

As I walked dry-shod up the bed of a buried brook, my old friend, the ruffed grouse (the farmer-boy's "pa'tridge") sprang up on thundering wings from a clump of sumachs. I turned aside to investigate, and found that the poor bird had been driven by hunger to make a

meal off the astringent sumach berries, their purple crumbs being scattered here and there over the snow. From now on the sportsman may be sure that it is dangerous to shoot and eat the ruffed grouse, for in the latter part of winter its food consists largely of buds and berries that embitter and poison its flesh.

When I came to the river I found the winter lodges of the muskrats all domed and shining with the crust. Some of them looked larger than a hay-cock under the mass of snow that had piled upon them. I cut a stout stick, broke down through the crust to the top of one of them, and rapped sharply on the roof. Immediately afterward I heard a faint splash, as the rats in the lodge dived from their warm beds into the icy waters of the river.

For two miles I followed the snow-covered bed of the river. It was better and more novel than skating. Then I branched off to the north, threading my way through the big swamp known as the "Dug-way," and had the good fortune to see a hare taking a nap in the sun under the roots of an upturned stump. He heard me about the same time that I saw him, and was off with noiseless bounds. This was the first time I had ever been able to cross the Dug-way swamp on the crust without breaking through.

Noon found me at the base of Saltash Mountain; and there I lay down on the crust and ate my lunch beside the bowl of a crystal spring, deep down as a little well in its marbled hollow.

Swinging round in a wide circle to the westward, I then crossed the intervale marshes, now smooth and hard as a tessellated floor. In the distance I saw a fox nosing and digging about the tops of some buried tussocks. The hungry fellow knew all too well that there were fat mice housed beneath, but I doubt if he broke his fast on them.

Late in the afternoon I caught sight once more of the steeples of the town, rosy with the setting sun. The glow seemed a part of my own being, so full of physical exaltation was my whole body, after fifteen miles of glorious tramping on the roof of the snow. I was not the least bit tired — not perceptibly so, at any rate — and my blood coursed in my veins with full, warm currents. It was an out-doors experience to be remembered with delight and gratitude — a red-letter day, such as goes into the journal of a nature-lover with something like a heavenly aroma clinging about it, a foretaste of the rapture possible for us when spirit and body shall at last be in perfect and eternal accord.

Melrose, Mass.

BISHOP VINCENT'S ITINERARY

REV. WILLIAM D. BRIDGE.

ON the 17th of December last, Bishop Vincent dedicated the first Methodist Episcopal Church ever consecrated in the Austrian Empire, at Trieste. He was accompanied by Rev. Dr. Wm. Burt, presiding elder, and by Rev. Dr. A. Beltrami, and assisted by Rev. F. Dardi, the pastor in Trieste. His sermon was a forceful presentation of the living church of the living God. The church has 64 members in full relation and 10 on probation, and is prospering in every department.

From Trieste, Bishop Vincent and his

companions went to Rome, where he devoted himself unsparingly to the work of the church. Wednesday he attended the prayer-meeting, speaking warm words of salutation and encouragement. Thursday morning he assisted in the festivities of the International Institute (Methodist). In the two days following he attended to the business of the finance committee of the mission, and Friday afternoon visited the Theological School and gave a thoughtful and suggestive address. Saturday he visited the two Institutes (seminaries) for young men and young women, speaking at both to the pupils gathered. Friday evening the Epworth League gave the Bishop a practical and delightful reception, with addresses, music on the harp, etc., and refreshments. Sunday the Bishop preached three times—first at the Methodist Episcopal Church to the large and representative English-speaking congregation; at 4 o'clock in the rooms of Dr. Burt, the presiding elder, to foreign guests visiting Rome; and in the evening to the Italian congregation in our large church, being interpreted by Dr. Burt. Early in the week he returned to Zurich, to spend the holidays at his home.

OUR NEBRASKA LETTER

"RANGER."

THE last year of the wonderful 19th century has dealt very kindly with Methodism in Nebraska. With the exception of Kearney District—where the crops were burned out by hot winds and lack of rain—the material and financial conditions are very good. Beginning with Omaha, Wesley and Seward St. churches have canceled their debts. The same is true of the church at South Omaha. Trinity, Grand Island, did the same early in the year. The corner-stone of St. Paul's, Lincoln, has been laid. The church at Nebraska City has been enlarged nearly twice its original size and beautified by the addition of some nice windows. A very good church was finished and dedicated at Central City. The Germans at Papillion have built a beautiful church. Churches have also been dedicated at Leigh and Gretna. There is one in course of construction at Plattsmouth. A new pipe organ has been placed in the beautiful church at York. Several parsonages have been built at country charges on the Grand Island District, and one at South Omaha is just about finished. At Wymore the debt has been canceled and \$400 additional collected with which to begin a parsonage. At Tremont the church has been painted, renovated inside, new seats put in, and a new pipe organ.

Nor has the spiritual part of the work suffered. Revivals have been held at many places, the most notable of which have been the ones at Nebraska City, Grace Church, Lincoln, and Farnam.

The wonderful spiritual and religious prosperity which continues at the First Church, Omaha, is a source of great gratification to every one interested. Under the earnest, manly and sensible efforts of Dr. Hirst, the congregations tax the capacity of the large building. The reverend gentleman, who has preached in some of the best churches in Methodism, avers that he never preached to so many nor to such a fine class of young men. This great Western town is literally filled with young men and women earning their living in various ways; and to be able to reach a good number of such people, indicates the merit and effectiveness of his efforts.

The splendid choir of this church began their work for the coming year robed in new vestments. Following the example of several of the churches in New York, Chi-

cago, Dubuque, San Francisco and other places, the church has gowned its choir. The garment consists of the black Genevan gown for all, with white collarette and mortar-board hat for the ladies. The effect is reduced to the minimum of simplicity and modesty, the bizarre result of individual taste, style and color being displaced by that of uniformity and all absence of show.

Under the leadership of Rev. Dr. Tyndall, of Trinity Church, Omaha, and beginning with meetings in the various Omaha churches, the Twentieth Century movement has been started in good earnest.

Bishop McCabe made a brief visit to his official home, arriving here Dec. 15. He dedicated a church at Gretna the following day (Sunday); met with the official board of the First Church, Omaha, on Monday night; went to Broken Bow where he raised a church debt; consecrated a class of deaconesses at Trinity, Omaha, Wednesday evening; and left for Cerasco, Ia., where he dedicated a church. Since his assignment to this territory last May he has favored us with about three weeks of his time. According to the *Chicago Tribune* of Dec. 24, he sails for South America, Jan. 8, and will return in May to Evanston.

The high plane to which music in some of the Methodist churches in this vicinity has reached, was gratifyingly shown by the publications of the programs of the Christmas Sunday music in the Omaha papers. First and Hanscom Park churches headed the list. The music was of a high order and well sung. It was appreciated by large congregations which filled both churches. The day of the artificial quartet for church work is fast becoming a thing of the past in this vicinity. Nearly all the churches in Omaha, South Omaha, Lincoln, Grand Island and other places have choirs composed of large numbers of their own people; and where competent leadership can be obtained, the results are gratifying. The younger element of any congregation can be engaged in no better work than learning the music of their church and interpreting it in the church service. There is no good excuse for their exclusion from this delightful work by the employment of four people who are in it for the money only. If more of our own people were thus engaged, the results would be better for them individually and the church generally.

Watch-night meetings were very generally held in the churches in Nebraska. This custom, however, has been largely dropped during the last few years, and, strange to say, has been adopted with profit by some other churches. For instance, Trinity Cathedral, Omaha, seldom fails to observe this custom, and has done it when not one Methodist church in the city has announced its intention of doing so.

This State has lately received a good deal of unenviable notoriety by the kidnapping of Edward Cudahy, Jr. It is a sad commentary on our high state of civilization at the beginning of a new century, that there are still fiends in human form who have it in their hearts and minds to plan and carry out such a diabolical piece of work, causing untold anguish to this family both for the present and for many years to come until the children are grown and able to care for themselves. They are a most excellent family, and in spite of their wealth are simple, neighborly and unostentatious in their life and habits, and are the objects of a great deal of sympathy and solicitude.

Miss Pfrimmer, who has been superintendent of the Hospital in Omaha since its start ten years ago, was married last month to Rev. J. I. McLaughlin. Mrs. McLaughlin will remain at the head of the work for the present, but her plans for the future are indefinite. Mr. McLaughlin has been employed by the board as financial agent.

During the last few months a mild type of small-pox has been prevalent in some Nebraska towns to such an extent as to interfere with regular church work. Kearney, North Platte, Grand Island, St. Paul and Decatur have been afflicted, and some of them quarantined. At Grand Island and Decatur the churches were closed. It has abated now and is disappearing.

At Central City recently, on the fiftieth anniversary of the pastor's birth, he delivered a lecture entitled, "Fifty Rounds in the Ladder of Life." At the close of the lecture the gentlemen of the congregation presented him with a gold watch and chain. The ladies had already prepared refreshments, and a delightful evening was spent. This pastor's name is Rev. T. C. Webster.

The wife of Rev. H. H. St. Louis, pastor of the church at Bancroft, died recently under tragic and distressing circumstances, leaving three young children, the youngest a new-born babe. Rev. F. M. Sisson, presiding elder of the Norfolk District, conducted the funeral service, which was attended by a large number of sympathetic friends. At present the sister of Mr. St. Louis is keeping house for him.

THE WHITE MOUNTAINS IN WINTER

REV. L. B. BATES, D. D.

THE writer for twelve days has been holding Gospel services with the pastor at Littleton, N. H. The church was in a good condition. The building has recently been beautified and improved, and the spiritual condition of the church corresponded with the material. During the twelve days many of the church were helped to make a higher consecration, while some from the Sunday-school gave evidence of having started in the Christian life. Few pastors have I found more faithful to the church and to Christ than Rev. T. E. Cramer.

On the last Saturday of our stay a good brother, with a fine horse and sleigh, gave us a sixteen-mile ride over to Franconia and Bethlehem. We left Littleton at 9.30 A. M. The mercury was 12 below zero, and when we returned it was zero, but the mountain air was so still that we did not realize the coldness of the atmosphere as much as we have at times in Boston when the mercury has been 20 degrees above.

What a view we had of the mountain-range! Clad in their garments of snow, they seemed like mountain travelers, as they were, climbing upward until their snow-white summits were lost in the foamy clouds of heaven. As we looked, the heaven of heavens did not seem far away. The Lafayette Range stretched out in all its beauty, and then the scene changed. Garfield, the Twin Mountains, Madison, Adams, Jefferson, called forth our admiration as like white-haired sentinels they challenged our attention. But, above them all, Mt. Washington, with an aureole of God's own sunshine upon its brow, seemed to give us greeting and bid us Godspeed in our work of winning souls to nature's God.

Veritably, the people of this region are highly favored of God in the daily panorama of His love He spreads before them. In the Forward Movement of the day I am confident that the Methodists of Littleton will do their part well. May all our churches be wonderfully blessed of God the next few months!

THE FAMILY

AWAKENED MEMORIES

MRS. M. A. HOLT.

Why do you weep, O friend, with drooping face?

Is it the splashing of the ice-cold rain
And moaning winds that cause the shadow's trace,

And bring the old-time shadows back again?
Or do you see in the bright embers' glow
The picture of a face you used to know?

I thought you had forgotten the old grief,
For I have often seen the quiet smile
That told of inward peace, and sweet relief
From the past days that were so sad awhile.
I thought the grave out on "God's acre"
Even to your eyes, was growing green and fair.

For I remember that, for many a day,
You could not see the verdure bright and green,
Or roses sweet that on the grave-turf lay,
"Because," you said, that "nothing was between
Her face and you," although you grieved the same,
And often called the dear remembered name.

But as the peaceful years went softly by,
And fairer grew the summer roses there,
I thought there came into your tear-dimmed eye
A look of peace almost divinely fair.
And that the long bright summers one by one
Deepened the hope that you had somehow won.

O friend beloved, hold back the starting tears,
And grasp anew the one unfalt'ring hand!
For in the glory of the coming years
I know that you will better understand
The keeping love of God, forever true,
And how He led you all the valley through.

Look up again, and let the happy smile
Bring back to you the glory of its light;
And then the dash of wind and rain so wild
Cannot disturb your quiet soul tonight.
But you will catch in the storm-voices sweet
A song of home, where she and you shall meet.

New Berlin, N. Y.

Thoughts for the Thoughtful

A touch divine,
And the scaled eyeball owns the mystic rod.
Visibly through his garden walketh God.

— Robert Browning.

The best forethought for tomorrow is
today's duty well done. — J. R. Miller,
D. D.

Field-day harness and the parade-carrying
of bows and arrows will profit a soldier
nothing in the day of battle. — Christina
Rossetti.

Unless you put out your water-jars when
it rains, you will catch no water; if you do
not watch for God's coming to help you,
God's watching to be gracious will be of
no good at all to you. — Alexander Mac-
laren, D. D.

You reap what you sow — not something
else, but *that*. An act of love makes the
soul more loving. A deed of humbleness
deepens humbleness. The thing reaped is
the very thing sown, multiplied a hun-
dred-fold. You have sown the seed of life,
you reap life everlasting. — F. W. Robert-
son.

We have our days of self-confidence,
like Peter on the sea. Wait till God hides
Himself in a pavilion of cloud; wait till

every prop is struck from under; wait till
desert and Alpine range confront; wait till
noon turns to night, and see if faith and
hope still abide. Only buildings rock-
founded stand the storm. Virtue is no
stronger than the test it will stand. Chris-
tian character is what we are with God in
the dark. — Bishop Castle.

At no time of the year does the fellowship
of the birds afford me keener enjoyment
than in the dead of winter. In June one
may see them everywhere, and hear them
at all hours; a few more or a few less are
nothing to make account of; but in Janu-
ary the sight of a single brown creeper is
sufficient to brighten the day, and the twit-
tering of half a dozen goldfinches is like the
music of angels. — Bradford Torrey.

Just at the outset of our work, to try us
whether we are good for our work, God's
Spirit takes us into some solitude, some
experience which, whether it be enacted far
off in the woods, or in the very centre of a
crowded street, makes us realize for the
first time that our deepest life is alone, is
ours and no other man's; that we cannot
live in our fathers and our mothers; that we
must live for ourselves. That is our wil-
derness — that first realization of our indi-
viduality. — Phillips Brooks.

The strength available for you this day,
and in every moment of your need, is
changeless, eternal, gentle, inexhaustible.
Your life has been a record of change, and
the strength of past days has waned to in-
firmity; but the Master is the same yes-
terday, today, and forever — just as strong
as when He stilled the tempest, just as
mighty as when He overcame the darkness
of death and led captivity captive. Many
an Ebenezer of help arises in your life-
history; think not you have reached a
crisis too hard, too crooked, for Divine
strength to avail. Is *anything* too hard for
the Lord? — Anon.

We are passing towards final rest. Do
not regret it if the eyes grow dim; you will
see better by and by. If the ear is heavy,
do not be sorry. If your youth is passing,
and your beauty fading, do not mourn. If
your hand trembles, and your foot is un-
steady with age, be not depressed in spirit.
With every impediment, with every sign of
the taking down of this tabernacle, remem-
ber that it is the striking of the tent that
the march may begin, and that when you
next pitch your tabernacle, it shall be on
an undisturbed shore, and that there, with
eyes unwet with clouds, and before a God
unveiled and never to be wrapped in dark-
ness any more, that there, looking back
upon this world of ignorance and suffering
and trouble, and upon the hardships of the
way, you will, with full and discerning
reason, lift up your voice and give thanks
to God and say, "There was not one trouble
too much; there was not one sorrow too
piercing." And you will thank God in that
land for the very things that wrung tears
from your eyes in this. — *Helpful Thoughts*.

At midday, perhaps, you are riding along
in a railway train. Light is streaming in
at every window. Presently an attendant
goes through the train and lights the lamps.
It seems a strange and foolish thing for
him to do. But wait; soon the train rushes
suddenly into a long, dark tunnel. Then
it is that you realize that the lighting of
those lamps was neither a strange nor a
useless thing to do. So you may be in the
sunshine now. Your path may lead amid
the flowers and through smiling valleys;
but you know not how suddenly you may

plunge into some tunnel of deepest dark-
ness. Then be wise enough to find the
lamps of comfort and light them now.
God's promises are all lamps to light up
dark places; and I know of no brighter
one than this: "As thy days so shall thy
strength be."

But maybe you are already in the long,
dark passageway. Or possibly the valley
through which your steps are leading is a
very dark and shadowed one. Then gladly
I bid you look up and catch some of the
light which God sheds down from this
blessed assurance.

"When the sun withdraws its light,
Lo! the stars of God are there;
Present host, unseen till night —
Matchless, countless, silent, fair."

If we never had nights, we could never see
the stars. And so if you and I never had
any trouble, we could never enjoy such a
promise as this of which we have written.
We do not love nights, but we do love the
stars. We do not love sorrow and trouble,
but we do bless God for sustaining grace.
We do not love weakness, but we rejoice in
such promises of God as will uphold us
when weakness comes. — G. B. F. HAL-
LOCK, in "Upward Steps."

There will be news tomorrow:
News of sorrow
May be; hard and sharp and cutting:
Shutting
Off a breath of sweetness,
Life's completeness
Shattering further;
Clashing hard on one another
Hope and faith; but God will choose
The wisest news.
If I tonight
Were given to write,
By my own will, the words to shape
Tomorrow's course, sleep would escape
Me, and the wings
Of my light heart be bound. God ordereth
things;
And I but pray
Shape Thou my destiny
And use me to Thy will.
Or, let me lie quite still
Within Thy hand. The news
Will be as God shall choose.

— George Kingle.

SYMPATHY THAT WEAKENS

HELENA H. THOMAS.

THE foregoing text would not have
suggested itself prior to the advent
of the new century, but now it seems
borne in upon me because of what follows.

It was my pleasure, recently, to listen
to an eloquent address from one who went
as a missionary to Africa in his youth.
He had returned home once more, before
clasping the immortal Hand, to look into
the dear faces of aged parents, brothers
and sisters, as well as a host of friends
who are not less dear because of the marks
of time; but, he said, "I begin to think
that it would be wise to shorten my visit
and return to my dear people in that far-
off land speedily, else I shall become so
weakened by sympathy that I will not be
able to tear myself away."

Then, in a way I never shall forget, this
noble man, who for many years had fear-
lessly faced dangers of every kind, in
order to preach Christ to those who were
in darkness, said:

"I am more afraid of the sympathy of
friends than of the evil one himself. The
wiles of the latter put me on my mettle;
but when my friends surround me, and
begin to pity me because of my many
hairbreadth escapes, and to picture the
love-sheltered life that would be mine if I

turned my back on the glorious work in which I have so long been engaged, I confess that I am as weak as a rag."

It had never before occurred to one of his listeners that sympathy of friends, which at times puts fresh heart into us, may be weakening; but, as I thought upon the subject, I saw revealed more than one personal failure to be and to do, because of the sympathy of well-meaning friends which awakened self-pity and a relaxing of effort.

Yesterday this subject was again brought to mind when conversing with one over whom the waves and billows of adversity rolled for many years. But now the clouds have lifted, and the feet which all along have been planted firmly on the Rock, walk in the glad sunlight of prosperity; but the one whose faith has been sorely tried finds pleasure in talking of His leadings when, from an earthly view-point, all was dark. So, as taking a backward look, we discussed the trying days, I was forcibly struck when the following remark fell from the lips of my friend:

"People often express surprise that I did not sink under such a pressure of reverses and trial of every sort, but, after all, nothing weakened me like the sympathy of my dearest friends."

Again I was reminded of what the eloquent missionary said, but only put the query: "In what way?"

"Why, I can recall many times when, in spite of manifold trials, I was enabled to smile through my tears and count my remaining mercies to the extent that I half-forgot the dark side of the picture, when some friend would appear on the scene and at sight of me burst into a flood of tears and cry out: 'Oh, you poor woman! it is cruel for you to have so much to contend with.' Then," continued the now laughing woman, "these well-meaning friends would bring forward one trial after another, accompanied by so many sighs and tears, that when they took their leave, I, too, regarded myself as an object of pity, and, for the time being, forgot to 'lift mine eyes unto the hills, from whence cometh my help.'"

This heretofore unthought-of subject being forced upon me again, it occurred to me that the telling of what had led me to think along this line might possibly lead others to be careful not to weaken the struggling, as was the case in the last instance.

If a child stumbles and falls, and the wise mother says, cheerily, "Mother's little man mustn't cry," the child makes a great effort to deserve the coveted name of "man;" but if the child, who had no thought of crying, hears, in pitying tone, "Poor baby!" he is sure to cry lustily. So, with children grown tall, sympathy at times but weakens, when encouragement and a reminder that "They that wait upon the Lord shall renew their strength," would have had the opposite effect.

This would be a dark world indeed without sympathy. We are a band of mourners; and none need be told that the Comforter oftentimes comes, when the heart seems breaking, through the tender sympathy of friends; but let us be careful to distinguish between sympathy which

strengthens and cheers, and that which has a tendency to weaken.

Grand Rapids, Mich.

HOW SHE TOUCHED THE MASTER

MYRA GOODWIN PLANTZ.

MRS. WRIGHT came home from church more weary than when she went. The minister gave an eloquent discourse on the woman who touched "the hem of His garment." His application was beautiful and clear. It needed only getting near enough to the Master to live in touch with Him. He mentioned the mid-week meeting, the daily hour alone with God in prayer and meditation, the letting go the things of this world for the hidden life of peace. But how could a weary, over-burdened wife and mother find time to press through the crowd of duties and difficulties that surrounded her, and find Jesus? Even as she listened Mrs. Wright was planning how she could get Susie's winter jacket out of her old cloak, and wondering if Bridget would leave as she threatened, and whether the baby was taking more cold while his mother was at church.

That afternoon Mrs. Wright happened to have an hour alone, and she got her Bible and Thomas à Kempis and determined to forget earthly things awhile. She tried to read, but tired nature asserted itself, and the book fell from her hands and the scene around her changed. She saw a sweet-faced Man in the midst of a great crowd, and as He stretched out loving hands He called, "Come unto Me, all ye that labor and are heavy-laden."

"That is for me," she cried; "the Master has come, and I must press through the crowd, for if I could but touch the hem of His garment, I would grow strong again."

There was a great throng about the Master, but if Veronica had pressed through such difficulties on her hands and knees, she could also. Mrs. Wright turned towards the Master with the strength of despair, but she found she was hindered by her own children. They clung to her skirts, clamoring for this and that, for kisses and playthings; but the mother noticed that all of their wants were selfish ones and not as important as her having help from the Master; yet it was some time before she could satisfy them enough to get away.

She left the children, only to be met by her husband's business cares. "I cannot stop now to think of money or a better position, or helping my husband make a success, for I must touch the Master," she said. "I might help my loved one more if I were strong and had a happy spirit, than I do by tugging at his burdens until I am worn out." But the old worries wound themselves around her eager feet until she fell to the ground. It took much effort to free herself, but she did at last press on.

Soon she found herself entangled in a net of household cares. It did not seem so hard to be kept from Jesus by a slavish devotion to her children as it did now with cobwebs and dust. She would hurry and get all of her earthly treasures in order so she could get to Jesus, but as fast as she

took care of a choice bit of bric-a-brac, or a fine piece of furniture, the dust came back again. The fall sewing was all around her — the yards of lace that were to go on Susie's new party dress, the ruffles for the little aprons, and endless trimming of all kinds, to say nothing of doilies and hemstitching laid out to be done. She tried to struggle past the sewing, and was met with company dishes — salads, pies and cake, pickles and preserves. "I have to do all of these things for Bridget, but now I must hurry to the Master," she said, and after a while got through that crowd of duties.

"I must leave something undone, or I will never reach Him," she cried, now on her hands and knees in her earnestness. She was nearing the Master. She could hear the joyful thanksgiving of those who had been touched by His hand.

Just then a crowd of gay friends stopped her with: "Don't act so eager and peculiar in your haste to get to Jesus. Wait and return your society calls and attend your literary societies and read the new books, and then hunt up the Master."

"I have let those things come in too often before," she answered.

"It may rain. Go home and read a religious book instead of trying to meet Him," said a friend.

"You look too tired," said another. "We should not be expected to toil as hard to reach heavenly things as we do to get worldly good."

Mrs. Wright was tired, and she hesitated about struggling through any more hindrances, when almost within reach of her hand she saw the Master. But it was too late; He was passing on, and the weary seeker awoke with a cry of disappointment.

"I see how it is," Mrs. Wright said to herself. "My hands are too full of earthly things to grasp heavenly ones. I must not be too crowded to touch Jesus when I feel the need of Him."

Mrs. Wright began to make more room for Jesus from that very hour. She had what their grandmother called "clamoring children." They began to see that sometimes mamma had to be alone, and that she had some thoughts beside their entertainment. Even the baby found he was not supreme ruler of the house. She tried to leave her husband's business with the Lord, ready to give Mr. Wright advice or help, but resolutely putting the worry out of her life, as not her work. The household cares that kept her from Jesus took the most thought before there was a wise adjustment. The expensive ornaments were packed away until the children should be older and not need constant watching. In fact, everything that might increase the work of dusting was banished if it were possible. Clothes were made more simply.

"Do not your children feel the difference in having things plainer than their playmates?" asked a friend.

"Not as much as they used to feel my disagreeable nerves when too much sewing kept me from higher things," answered the mother, smiling. "Trimnings cost a good deal, so I am able to get better material, which is some compensation; but if it were not, my family gets more happiness when I am well and contented."

"You entertain less and go to fewer

functions, and you will soon be dropped from society," remarked the friend.

"Perhaps," answered Mrs. Wright. "I enjoy more when I do go, and I think the friends who see me get more than before."

"And you do less cooking. Can one servant do it all?" was the next question.

"Oh, no, but I buy fruit, nuts, or choice candy when I have to make desserts. It costs no more than butter and eggs, and saves my time for an engagement I never misses each day, and once a week."

"Is that time spent in reading? You always get the new books before I do," went on the questioner, determined to find the secret of the change in her friend.

"I have a quiet hour every day with my Master, and the evening prayer-meeting," was the low reply. "I found I was getting tired and worn, even cross and unhappy, and had no desire to work for Christ nor to read my Bible. It was because I was so crowded with earthly things I could not seek heavenly ones. Some of the things I have had to give up are not wrong, only hurtful because they left me no time for my soul-growth. If my family miss some of the attention I used to give, it is more than made up in having a wife and mother with strong nerves and a happy heart. It does take some effort to press through the throng these days and to keep near Jesus, but it pays, even in this life."

"Your face shows that it does," answered the friend, thoughtfully.

Appleton, Wis.

TENNYSON'S LOVE

ONE of the tenderest pages in R. F. Horton's "Alfred Tennyson: A Saintly Life," is that telling of the ideal married life which blessed the poet's home. In the chapter on "In Memoriam" Mr. Horton says that it was a beautiful coincidence that the utterance of this fullest and most fruitful religious message was crowned immediately by the fulfillment of his long and deeply cherished desire. "In Memoriam" was published in June, 1850. On the 13th of that month the poet married the woman whom he had welcomed as an oread or a dryad twenty years before, and for whom he had patiently waited. Moxon, the publisher, was willing to advance money on "In Memoriam." This, with the pension, and with a poet's faith and a wise man's economy, justified him in asking for his bride. The wedding took place in that quaint and quiet church at Shiplake, which stands in sylvan solitude with only a wooded chalk pit between it and the Thames. His old friend, Drummond Rawnsley, performed the ceremony, and for fee had a friend's blessing and nothing more. There were two little bridesmaids, otherwise there was no marriage pageant. But, as the bridegroom said long years after, "The peace of God came into my life before the altar when I wedded her."

Hers was a tender and spiritual nature, but the poet was proud of her intellect, and found her his wisest counselor and best critic in all his work. She had a delightful humor, and that protective, motherly heart which, to all men, and especially to a shy and sensitive nature like the poet's, is the most priceless gift which a woman can give. For five and forty years they lived together in the peace of God. Whenever he was away, he wrote a letter-diary for her; whenever he was at home,

she was his home. From that happy day at Shiplake he was like a mariner who had entered port—like the traveler of his own brilliant imagination, who had found the happy Isles. The loyalty that had waited twenty years was rewarded with the fruition of forty-five.

Only the best of men win a love like hers, or are able to respond to it with a love like his. So to love and to be loved is part of that saintliness of life by which humanity is moved onward, and the upper reaches of the tableland are made more accessible. "I have known many women who were excellent, one in one way, another in another way," Tennyson said one evening in a kind of soliloquy among his friends, "but this woman is the noblest woman I have ever known."—*Boston Advertiser*.

IT IS BETTER

Keep a smile on your lips; it is better
To joyfully, hopefully try
For the end you would gain than to fetter
Your life with a moan and a sigh.
There are clouds in the firmament ever
The beauty of heaven to mar,
Yet night so profound there is never
But somewhere is shining a star.

Keep a song in your heart; it will lighten
The duty you hold in your hand;
Its music will graciously brighten
The work your high purpose has planned.
Your notes to the lives that are saddened
May make them to hopefully yearn,
And earth shall be wondrously gladdened
By songs they shall sing in return.

Keep a task in your hands; you must labor,
By toil is true happiness won;
For foe and for friend and for neighbor,
Rejoice, there is much to be done.
Endeavor, by crowning life's duty,
With joy-giving song and with smile,
To make the world fuller of beauty
Because you were in it awhile.

—*Good Cheer*.

A Natural History Lesson

A DELIGHTFUL little lesson in natural history was published not long since in *Harper's Magazine*.

Andrews had been dining for some weeks at a favorite Italian restaurant, and was great chums with the proprietor. One night at dinner the latter approached Andrews' table.

"How you do, Meesteur Andrews? Ver' glad to see you. Exguse mi, Meesteur Andrews, bot I like to ask a favor, eef you plees."

Andrews told him he would be delighted. "I t'ank you, Meesteur Andrews. I like to ask, eef you plees, w'at ees a pol' bear?"

"A polar bear?" said Andrews. "Why, he's a—a bear, you know, a big, white bear."

"Yess, Meesteur Andrews, I know. Exguse mi. Bot I like to know w'at he do."

"What he does," said Andrews. "Why, he—he lives up at the north pole."

"Exguse mi, Meesteur Andrews, I no care w'ere 'e leef. I like know w'at ees a pol' bear, w'at 'e do."

"Oh, what he does," said Andrews. "Well, he's up there at the north pole, you know. He just sits around on the ice."

"Aw—he seet on dthe ice? You most exguse mi, Meesteur Andrews, I donno de Engleesh moch. I like know, eef you plees, w'at else 'e do w'eu 'e no seet on dthe ice?"

"What else he does?" said Andrews. "I don't know of anything else he does. He just sits around up there on the ice."

"Aw! he do nothing bot seet on dthe ice? I t'ank you, Meesteur Andrews. Ver' moch oblige. Exguse mi deeturb your deenair. I t'ank you ver' moch."

Andrews' host was retiring, but Andrews' curiosity was somewhat aroused, and he called him back.

"Why are you so much interested in polar bears?" Andrews asked.

Andrews' host looked troubled.

"Ah, Meesteur Andrews, I tell you. I hat a goot friend w'at die. He hat beeg funerell naix Sondag—oh, beeg funerell! Dthey ask me be pol' bear. Bot no, I t'ing not—I no seet on ice."

What Girls Can Do

I KNOW a large family of sisters—eight of them—who used to live in the country, years ago, when they were girls. It was so much in the country that servants were hard to get; and, as the mother was an invalid, the eight girls all learned to help with household work. It ended in each one taking a specialty, and learning to do it very well. One could iron the daintiest laces and ruffles; another cooked as well as an expert; another was an excellent laundress, and so on. It was delightful to see what thorough work they made of it, and what real "accomplishments" these household arts became in their eyes. They were proud of doing these things well; and when they had servants they trained them so successfully that to have been in their kitchen for a year or two was like having a diploma. "Miss Eleanor H—taught me how to iron," or "Miss Mary H—showed me how to wash flannels," was often heard from such servants when seeking another place, and it was always a recommendation in their favor.

All of the eight sisters now, except one, have gone to homes of their own, and the old house in the country is vacant. But I always remember it as the place where I first realized, as a girl myself, what a beautiful thing it was to be able to do household work exquisitely well. I have wished a great many times since that I was able, as Eleanor H—was able then, to iron some especially dainty bit of lace and insertion for myself, instead of putting it into the hands of a careless ironer. But I cannot, and so I have to see it poorly done, and perhaps torn in the process. And I often have to see good food spoiled in the cooking because I cannot direct the cook myself, as Emily H—would have done. —*Priscilla Leonard*.

ABOUT WOMEN

—It is proposed to endow a Catherine Gladstone ward in the Women's Hospital in London, as a memorial to Mrs. Gladstone.

—A plaster bust of Miss Jane Addams has just been completed by a Chicago sculptor, William La Favor. It will be presented to Hull House.

—Miss Caroline Stewart, a Tennessee girl, is the first American woman allowed to take the doctor's examination at Berlin University. She passed successfully, having taken her degree as doctor in philology. Miss Stewart holds fellowships from Bryn Mawr and the collegiate associations of Boston and Chicago.

—Mrs. S. T. Rorer, the famous teacher of cooking, has never had a headache, and is the picture of health. Yet she is one of the busiest women in the United States. Besides her editorial work for the *Ladies' Home Journal*, which involves answering several thousand letters a year, she conducts a large cooking school in Philadelphia, and lectures almost constantly

during the season, traveling all over the country.

— Young women in England are as resourceful as in the United States, and an artist in London who found it difficult to support herself by her clever sketches of animals added to that intellectual pursuit the more practical one of clipping and combing poodles and other long-haired canine pets. The result is that she is making money, as nearly all the owners of the dogs she "coiffes" want their portraits. She often has pleasant trips to country houses in the exercise of her profession and its accompanying trade, and, as she is the daughter of a cavalry officer, is received on a satisfactory social basis.

Family Suite

"WHERE'S your daughter Mary living now, Mrs. Herlihy?" inquired one of the neighbors, who had dropped in after an absence of some months.

"Her hoosband's got a foine job on the *Times*, reporting accidents," said Mrs. Herlihy, proudly, "and the two av thim and little Moike is living in a suit up-town."

"What's a suit?" inquired the neighbor, curiosity having got the better of a desire to appear well-informed on all points.

"A suit," said Mrs. Herlihy, slowly, "is one o' thim places where the parlor is the bedroom, and the bedroom is the kitchen, and the closets is down in the cellar, and the beds is piannys — or organs, and — well, it's one o' thim places where iverything is something else," concluded Mrs. Herlihy. — *Youth's Companion*.

"That's What I'm Here For"

IT was the uniformed young porter who said it, as he smiled pleasantly on the woman whose bundles he had started to carry for her. The station was full of travelers, hurrying to and from their trains, but the porter was not in the least hurried. He was quiet, ready, helpful; and he found a seat for the woman in the right car, and repeated, as she thanked him for his trouble, "That's what I'm here for, madam, all day long; just to see that people get aboard all right." Then he went back to the gate, and promptly helped somebody else to another train. Cheerful and pleasant, he carried babies, lifted heavy bags, reassured nervous people who were afraid the train would start without them, and made himself generally helpful, hour after hour.

"That's what I'm here for." The cheerful words carried an unconscious message. The porter's lot was not a very pleasant one. Perhaps he, too, longed to travel away from the hot city to the sea or the woods, yet all the year round he was shut within the crowded station, with its tracks and platforms. Few thanked him for helping them, and he could hardly have been blamed if he had been a trifle cross over his work. But he had no such thought; he was there to be helpful, and his heart was in his work.

The woman who had been helped to her seat by him thought it over as the train rolled away. She was one who had carried many burdens for other people, and had had few thanks. She seemed to herself to have spent her life in starting other people off where they wanted to go, and staying behind herself; and, lately, she had felt rebellious about it. But the young porter's words started a new line of thought. "That's what I'm here for," she said to herself, "and it isn't my business to complain or to question. If he can do his day's work in that hearty spirit, I guess I can, too," and she felt her heart lighter than for many a day. The porter did not know it, but he had preached a whole sermon in five words that afternoon. — *Wellspring*.

BOYS AND GIRLS

THE SNOWFLAKE

It was a little snowflake
With tiny winglets furled:
Its warm cloud-mother held it fast
Above the sleeping world.
All night the wild winds blustered
And blew o'er land and sea;
But the little snowflake cuddled close,
As safe as safe could be.

Then came the cold, gray morning,
And the great cloud-mother said,
"Now every little snowflake
Must proudly lift its head,
And through the air go sailing
Till it finds a place to light;
For I must weave a coverlet
To clothe the earth in white."

The little snowflake fluttered
And gave a wee, wee sigh,
But fifty million other flakes
Came softly floating by.
And the wise cloud-mothers sent them
To keep the world's breast warm
Through many a winter sunset
And many a night of storm.

— Margaret E. Sangster.

MARION'S PRESENTS

MARION was sitting under the apple-tree, her history text-book in her lap, but her eyes up among the blossoms. She was in one of her favorite day-dreams. She had, in fancy, discovered a gold mine, and now she was dispensing the gifts bought with the nuggets.

"There'd be a gold watch for brother, and a pearl scarf-pin for father, besides a whole library of books. For mother, besides bolts and bolts of black silk, some really pretty things, like amethyst chains and diamond pins. Then to Bessie, poor child, shut up in that dark room with her weak eyes, I'd give a beautiful ring. And when it was admired she'd say, 'Yes, wasn't it sweet in Marion to remember me?' And brother would take out his watch, saying, 'This is a keepsake from my dear sister.' And father would speak of the pin as the gift of his thoughtful daughter. And mother would explain, 'I tell Marion that she is too generous; but she says she doesn't give away as much as she wants to — she's so unselfish.'"

"Marion," called her brother, "won't you help me tie the tail of my kite? The boys are flying theirs, and this wind will go down in a little while."

"No, it won't," said Marion, "and I'm studying."

"Marion," came her father's voice from the library, "just run down to Mr. Page's book-shop and bring me a box of pens."

"Yes, father," said Marion, in a dispirited tone, as she thought, "How I hate to run errands!"

"If you're going down town," said her mother, "you might leave this plate of cake, on the way, at Mrs. Beech's. That will save my going."

"Yes, mother," Marion assented, still more dejectedly. "I hate to carry things," she murmured.

"Marion," called a voice over the fence — it was Bessie's mother — "won't you come over and spend the evening with Bessie? She's so lonesome."

"Of course," replied Marion, adding to herself: "I hate staying in a dark room

and talking about nothing by the hour." Then, feeling very much abused, she started off on her errands.

While Mr. Page was wrapping up the box of pens, Marion picked up a book, and, according to her habit in that easy-going little country shop, began reading. When she looked up she could not tell how long she had been absorbed in the story, and asked her old friend, Mr. Page, for the time. But he, after consulting a large gold watch, reassured her by saying she had been there only a few minutes.

"But, Mr. Page, I never saw that watch before," said Marion. "Isn't it a beauty!"

"Yes, it's new, and, I suppose, a beauty," he responded. "But can you keep a secret?"

"You know I can; tell me all about it."

"This watch," Mr. Page went on, smiling quizzically over his glasses at Marion's earnest face, "is the gift of some of my fellow-townsmen. They left the shop only a few minutes ago. They felt very virtuous, and I felt much gratified. But since they went I've been thinking the matter over, and have been wondering whether my old silver turnip wouldn't have served all purposes for an old crank like me, and whether it wouldn't have shown more true kindness on the part of my fellow-citizens if they had been willing in the past few years to show me little kindnesses rather than to give me this as a token of their esteem. Last winter, when I was laid up with rheumatism, if one of them had come in for an evening to tell me the news, or to shake down the furnace, or to shovel the snow off the front path, it would have shown more affection on their part, and would have been a really more valuable service to me."

"Oh, how can you say so?" cried Marion. "Surely, you would not rather have those little commonplace services than this beautiful watch?"

"Indeed, I should," responded Mr. Page. "And when you are as old as I, maybe your idea of a present will have changed. But remember, this is a secret."

"I'll remember," Marion answered, slowly; "but I'd rather have the watch."

However, as Marion went home and thought over what that queer old Mr. Page had been saying, she began to wonder whether he could be right, after all. She remembered that when, the year before, she had sprained her ankle, one of the girls had sent her a big bunch of roses, but had never taken the time to visit her and tell her the news, while another of the girls had spent an afternoon with her, giving her all the details about school and play which she'd been longing to know. Wasn't that talk worth many roses? And which girl showed more affection? Marion was very sure she knew. Could it be that such little services as she could render her family and her friends would be as acceptable, after all, as the wealth of a gold mine?

At any rate, Marion helped her brother with the kite-tail, so that he went off happy, with yards and yards of string and paper over his shoulder; and that evening, as she watched Bessie's growing interest in the news items, Marion felt that perhaps, after all, a gold mine wasn't necessary in order to make presents. — G. L. COLLIN, in *Christian Register*.

THE SUNDAY SCHOOL

First Quarter Lesson V

SUNDAY, FEBRUARY 3, 1901.

MATTHEW 25: 1-13.

REV. W. O. HOLWAY, D. D., U. S. N.

PARABLE OF THE TEN VIRGINS

I Preliminary

1. **GOLDEN TEXT:** *Watch therefore; for you know neither the day nor the hour wherein the Son of man cometh.* — Matt. 25: 13.

2. **DATE:** Tuesday, April 4, A. D. 30.

3. **PLACE:** The Mount of Olives.

4. **HOME READINGS:** Monday — Matt. 25: 1-13. Tuesday — Matt. 24: 42-51. Wednesday — Luke 12: 31-40. Thursday — Luke 13: 22-30. Friday — Matt. 7: 15-23. Saturday — 2 Pet. 3: 8-14. Sunday — Rev. 3: 1-6.

II Introductory

These last parables of our Lord's teaching brim with solemn and suggestive truths. Particularly is this felt the more deeply we study the parable of the Virgins. The materials are plain enough — "a few simple country girls arriving too late for a marriage, and being therefore excluded from the festival;" yet, says Dr. Arnot, "I know not any words in human language that teach a more piercing lesson than the conclusion of this similitude." The truths taught are many: The certainty of our Lord's second coming; His relation to the church as the great Bridegroom of souls; the two classes, undistinguishable, however, at first, of those who profess to love and wait for His appearing; the prolonged delay; His unexpected coming as to a world wrapped in midnight slumber; the awful realization, then, on the part of some that their lamps lack the indispensable oil of divine grace, and are going out in darkness; their frantic but useless appeal to their provident companions to help them in their emergency; their untimely quest for what was needful to fit them to welcome their approaching lord; the joyful meeting of the bridegroom and those who were ready, "with lamps trimmed and burning;" their triumphant entrance into the festal chamber; the closing of the door; the knock of the tardy, and their rejection; and the solemn lesson of unceasing watchfulness.

III Expository

1. **Then** — when the Son of man shall come in His glory. Kingdom of heaven shall be likened unto ten virgins — "virgins," because unmarried women were selected for such festive occasions; "ten," because that number was usual in a marriage procession. The symbolism of this parable resembles that of the marriage of the King's Son (chap. 2: 2). "Here, as there," says Dean Plumptre, "we have to remember that while the bride is the church in her collective unity, the contrasted characters of the members of the church are represented here by the virgins, as there by the guests who were invited; and for this reason, probably, the bride herself is not introduced as part of the imagery of the parable." The virgins, in short, represent Christians, who all profess to be followers of the Heavenly Bridegroom, who all appear to be equally devoted and loyal, but whose sincerity is finally tested, with most unhappy results in some cases. Which took their lamps — or torches; receptacles for oil or pitch, in which the wick floated, and which were borne aloft on poles. Went

... to meet the bridegroom — exulting in the expectation, and all alike professing to love his appearing. Christians enter upon their course with love and zeal. As to whether the parable depicts the bridegroom returning with the bride (Trench), or coming forth to meet her in the persons of the ten virgins who collectively stand for the church (Kirsten, Morison), there need be no serious debate, for the matter has no important bearing upon the lessons intended to be taught.

2, 3. **Five . . . wise . . . five . . . foolish.** — The Revised Version reverses the order: "And five of them were foolish, and five were wise." There were two classes, then, among them, though all appeared to belong to the one class of zealous, loving friends of the bridegroom. **Foolish took their lamps . . . no oil with them.** — The interpretations are various: "1. The lamps refer to the outward Christian appearance, the oil to inward spiritual life, the grace of God in the heart. This we prefer. 2. The lamps represent the human heart, supplied with the oil of the Spirit, the vessels being the whole human nature. 3. The lamps mean 'faith,' the oil 'works.' 4. The lamps mean 'works,' the oil 'faith.' The latter two are far-fetched." It should be remembered that in the Old Testament typology the oil refers always to the Holy Spirit. Endurance to the end may be the underlying lesson (J., F. and B.), or lateness caused by going after oil at the critical moment, unreadiness to meet God (Bruce).

You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for the truth. And then, some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil; and, if you will not do it, how your oil is split! How flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulgent life! (Phillips Brooks.)

4. **Wise took oil in their vessels.** — Alford's comment is an excellent one: "The wise ones give all diligence to make their calling and election sure (2 Pet. 1: 10 and 5: 8), making their bodies, souls and spirits (their vessels, 2 Cor. 4: 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others did not do this; but trusting that the light, once burning, would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer."

5. **While the bridegroom tarried.** — The period between the ascension and the second coming of our Lord is evidently meant. They all slumbered and slept. — Many a sermon has been preached from these words on the sinfulness of spiritual drowsiness; but there seems to be no ground for drawing such an inference from them. The virgins are not blamed for falling asleep. The only blame is for not being prepared. Dr. Abbott's comment is a judicious one: "Observe the implication: If the Christian has grace in his heart, he is always ready, though asleep; if not, he is unready, though he were wakeful and seemingly watchful. Not what death finds us doing, but how death finds us furnished, is the important question."

6, 7. **At midnight** — at the hour when no one expected him. From this passage the early church derived their *vigilias*. There was a cry made (R. V., "there is a cry"). — See 1 Thess. 4: 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Behold the bridegroom cometh (R. V. omits "cometh"). — "Every eye shall see Him." Go

ye out to meet him — R. V., "Come ye forth to meet him." "Lo, this our Lord, we have waited for Him," will then be the glad welcome. [With these words the famous Alexandrian Codex (now in the British Museum), dating from the fifth century, and one of the most valuable manuscripts now in existence, begins; all the foregoing part of Matthew is lost.] All these virgins arose . . . trimmed . . . lamps — broke off the carbonized crusts and replenished the oil vessels. All attempted to do this, but — alas! for those who had no supply of oil.

When life is closing behind, and eternity opening before us, we are all aroused. Every one who has a lamp hastens then to examine its condition and stimulate its flame; all who have borne Christ's name search themselves to see whether they are ready for His presence. There is no visible distinction at this stage between those who have only a name that they live, and those who have attained also the new nature; all bestir themselves to examine the ground of their hope, and the state of their preparation (Arnot).

8. **Foolish said . . . Give us of your oil.** — They recognize their improvidence and fatal neglect now, and the wisdom of the wise. How many, alas! in the last hour make a similar, but vain, appeal to praying friends! Our lamps are gone out (R. V., "going out"). — They were nearly ready to meet the bridegroom, but not quite; and so they could not meet him at all.

What became of those who had lamps without oil? Their lamps had gone out, and their end was darkness. Oh, let us beware lest by any sloth and sin we choke the golden pipes through which there steals into our tiny lamps the soft flow of that divine oil which alone can keep up the flame. The wick, untrimmed and unfed may burn for a little while, but it soon chars and smokes, and goes out at last in foul savor, offensive to God and man. Take care lest you resist the Holy Spirit of God. Let your loins be girt, and your lamps burning (A. MacLaren).

9. **Not so; lest there be not enough.** (R. V., "Peradventure there will not be enough"). — A leading truth is here taught — that character is untransferable; "that no one can supply grace for another's need." Those who feel comfortable about the future because they have praying fathers and mothers may learn a lesson here. Go . . . to them that sell and buy. — Turn yourselves to the appointed means

Catarrh

Its cause exists in the blood, in what causes inflammation of the mucous membrane.

It is therefore impossible to cure it by local applications.

It is positively dangerous to neglect it, because it always affects the stomach and deranges the general health, and is likely to develop into consumption.

It is radically and permanently cured by Hood's Sarsaparilla which removes the cause, cleanses the blood of scrofulous and all other impurities and gives vigor and tone to the whole system.

The voluntary testimonial of R. LONG, California Junction, Iowa, is one of thousands equally good. It reads: "I had catarrh in the head three years, lost my appetite and could not sleep. My head pained me and I felt bad all over. I was discouraged. I began taking Hood's Sarsaparilla and now have a good appetite, sleep well, and have no symptoms of catarrh."

Hood's Sarsaparilla

promises to cure and keeps the promise. Accept no substitute.

of grace — prayer, the Scriptures, the Holy Spirit. But, alas! it was too late now.

Oil was plentiful in the town; the five wise virgins having gone by daylight to the stores with their vessels had experienced no difficulty in obtaining a supply. This feature of the parable intimates that those who are found destitute at the coming of the Lord enjoyed their day and their opportunity, but neglected them (Arnot).

10. While they went . . . bridegroom came — while they were trying, and making a great bustle, the bridegroom came and went. Their earnestness was too late. "The salvation of the soul depends, not on frightened earnestness in the moment of departure, but on faith's calm closing with Christ before the moment of departure comes" (Arnot). They . . . ready went in . . . to the marriage. — The blessedness of the saved is frequently depicted by this similitude of a marriage feast. The door was shut — to the rigid exclusion of these who expected to enter, who had been almost saved, but were finally lost. Christ is an open door to those who will enter by Him during the period of probation. But He himself tells us, in the most solemn manner, that He is a closed door to those who fail to make their calling and election sure; and those who prate about "eternal hope" will do well to read this parable attentively.

11, 12. Afterward. — If there be an "afterward" for penitent sinners where judgment gives place to mercy, why does the parable conclude with utter rejection? Lord, Lord, open to us. — Says Whedon: "It is not to be supposed that there is to be any literal application by the lost at the door of heaven for admission. But the Saviour here puts in dialogue form the utter helplessness that would attend such an application, as conceived in thought. It is then too late for prayer." I know you not — not a literal ignorance as to who they were, but simply an assertion that he knew them not as his followers. "The Lord knoweth them that are His." "He knoweth His own sheep by name."

13. Watch therefore — the lesson of the parable, a lesson that should never be forgotten. Ye know neither the day nor the hour (R. V. omits the words "wherein the Son of man cometh") — the reason for the lesson: Watch, because any day or any hour may be the day or the hour when the absent Lord will return to you. "Unreadiness upon that day will be without remedy. The parable teaches that the work which should be the work of a life cannot be huddled up into a moment" (Trench).

IV Illustrative

1.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes on forever 'twixt that darkness and that light.

— J. R. Lowell.

2. In the house of a well-known citizen of Boston there is an exquisite group in marble, representing the wise and foolish virgins. The wise is kneeling, in the act of trimming her lamp; and the foolish, with a face full of the most pathetic entreaty, seems begging from her a share of the oil which she is pouring in to flame; but her sister, with a look of inexpressible sadness, and her hand uplifted as if to guard her treasure, is as if she were saying, "Not so." It is a touching rendering of the parable; and, as I looked at it, I was not surprised to be told that a famous New England essayist

had said, as he was gazing at it, "She should have given her the oil." . . . The answer made by the owner of the group to the man of genius is conclusive: "If," said he, "you and your neighbor have each signed a bill for a certain sum to fall due on a certain date, and you by dint of economy and perseverance have been able to lay by just enough to meet your own obligation, while your neighbor, wasting his hours on trifles, has made no provision for the day of settlement; and if, on the morning on which the bills fall due, he should come beseeching you to give him some of your money to help him to pay his debt, would you give it him?" (W. M. Taylor.)

MAN BLESSING GOD

REV. GEORGE MATHESON, D. D.

"Bless the Lord, O my soul!" — PSALM 103: 1.

WE commonly begin our prayers with a request that God will bless us; the Psalmist begins his prayer by calling on his soul to bless God! The eye of the heart is generally first directed to its own desires; the eye of the Psalmist's heart is first directed to the desires of God! It is a startling feature of prayer, a feature seldom looked at. We think of prayer as a mount where man stands to receive the Divine blessing. We do not often think of it as also a mount where God stands to receive the human blessing. Yet this latter is the thought here. Nay, is it not the thought of our Lord himself? I have often meditated on these words of Jesus, "Seek ye first the kingdom of God and His righteousness." I take them to mean: Seek ye first the welfare of God, the establishment of His kingdom, the reign of His righteousness. Before you yield to self-pity, before you count the number of the things you want, consider what things are still wanting to Him. Consider the spheres of life to which His kingdom has not yet spread, consider the human hearts to which His righteousness has not yet penetrated. Let your spirit say, "Bless the Lord!" Let the blessing upon God be your morning wish. It is not your power He asks, but your wish. Your benediction cannot sway the forces of the universe; your Father can do that without your prayer. But it is the prayer itself that is dear to Him, the desire of your heart for His heart's joy, the cry of your spirit for His crowning, the longing of your soul for the triumph of His love. Evermore give Him this bread!

Lord, take my blessing on Thy labors! Take my prayers for the harvest — Thy

harvest! I often give Thee prayers for mine. But I would remember that Thou, too, hast a sowing time and a waiting time. I would remember that Thou hast committed Thy seed to an uncertain soil — the soil of my heart. I would remember that between Thy spring and Thine autumn there are many blasting gales, many blighting influences. I would sing a new song to Thee this day. All the old songs have had one refrain, "Lord, send my harvest-home!" But the song I would now sing is of higher strain; and the rhythm of its music is this: A good harvest to Thee, O Lord! May earth grant Thee Thy heart's desire! May the wings of Thy love be untrammelled! May the flight of Thy hope be unfettered! May the sweep of Thy grace be unhampered! May the power of Thy peace be unimpeded! May the reign of Thy righteousness be unchecked! May the joy of Thy presence be unbroken! May the light of Thy countenance be unsullied! May the music of Thy voice be unmingled! May the sway of Thy Spirit be unceasing! These are my morning wishes — my burden of blessings on Thee. — *Christian World* (London).

Twentieth Century Fund for Missions

The following item was adopted by the Board of Managers of the Missionary Society of the Methodist Episcopal Church on Jan. 15:

"The Board of Managers authorizes the secretaries to issue a call for contributions to the Twentieth Century Thank Offering for Missions, as follows: One hundred persons who will give \$1,000 each; 200, \$500 each; 500, \$250 each; 1,000, \$100 each; 1,500, \$50 each; 2,000, \$25 each; and 2,500, \$10 each. That all persons making pledges to the Thank-offering shall have the privilege of making payments in two equal parts, one-half in 1901, and one-half in 1902. We call the attention of all our people to the importance of generous contributions to this fund. Our work in foreign fields everywhere needs special aid in securing real estate and buildings needed for carrying forward successfully the great work under our care. We urge those who are able so to do to contribute largely, and all according as God has prospered them."

Count Tolstoi is credited with the following wise statement in a recent public address: "The worst that can happen to an author is to think much of himself. Men are fractions. I call the soul, the best qualities, the real merit of a man, the numerator, and the opinion he has of himself the denominator. The larger the denominator, you know, the smaller the importance of the numerator."



Party Luncheons

Novel, tempting and dainty little items for the luncheon menu are suggested by the variety of delicate sandwiches that can be made with Bremner's Butter Wafers—with cheese, peanut butter, caviar or potted meats they are most delicious and appetizing.

BREMNER'S BUTTER WAFERS

are made by the bakers of the famous Uneda products. Light and crisp and flaky with a pleasant seasoning of salt to add a piquant flavor. Packed in the "In-cr-seal Patent Package" with a handsome wrapper resembling green watered silk. Sold by all grocers. Get only the genuine with In-cr-seal trade mark.

NATIONAL BISCUIT COMPANY.

OUR BOOK TABLE

James Martineau. A Biography and Study. By Rev. A. W. Jackson, A. M. Little, Brown & Co.: Boston. Price, \$3.

James Martineau, who passed to rest and reward during the past year, at the ripe age of ninety-five, held, and still holds, a unique position in the Christian world. While theologically a prophet and defender of the more advanced Unitarianism, ecclesiastically he was not a Unitarian, would not count himself as belonging to a Unitarian church, and the sympathies of the great majority of his brethren were not with him in his prevailing attitude concerning denominational affairs. He held that the Unitarians had made a mistake in putting so much emphasis on dogma rather than on love, in fighting down error rather than in building up faith, resulting in a critical tone and a temper cold. Among his latest words were these: "For our little Israel's participation in the future of English religious history, I have less and less hope every year." And his biographer, who is in thorough sympathy with him, regards it as "one thing certain, that Unitarianism as a counter-orthodoxy, whether in England or America, has had no marked success."

Martineau's idea was that theological opinions embodied in a creed may make a sect or a society, but that a church is constituted by conscious sameness of spiritual relations; that since dogma is divisive, while faith and love and reverence and service unify, the less of the former and the more of the latter the better. With him spiritual affinities ran wide of his theological relations, and were of far greater importance. His intellectual accordance with those holding to the bare unity of God — "a doctrine," as he says, "not distinctively Christian, but belonging also to Judaism, to Islam, and to simple Deism — is as nothing compared with the intense response wrung from me by some of Luther's readings of St. Paul and by my favorite book, the *Theologia Germanica*." He brought himself into open relation with all reverent and aspiring souls, and refused to be torn away from the great company of the devout, whatever their name. Spiritual things were the dominant ones with him, and he held that in a body organized for the nurture of religion this should always be the case. He would make basal in religious organization the truth that unites, not the speculation that divides, some rapture of the soul rather than some conception of the intellect, worship not dogma. He lived in close relation with the "under-truth that leads the roots of all our faiths," and he preferred to put the emphasis there. He ever strove for the reconciliation of warring creeds. He cherished the hope that a way out of the Trinitarian controversy might be found through the recognition by the contending parties of a common conception under different names. "The Trinitarian's Son is essentially the Unitarian's Father," he suggests; and he thinks that both, "with temper sensitive to sympathy rather than divergency," might come together on the common "under-truth" of their faiths.

This is, perhaps, only a dream, this hope for a Christianity of the spirit, not of the letter, an inward unity transcending and in great measure annihilating outward divisions, but it is an attractive dream, and worthy of profound consideration. Men will honestly and strongly differ as to the possibility of building a church without strong dogmatic foundations, of dedicating it simply to the ever progressive interpretation of divine truth and ignoring fixed creeds. They will naturally say: How, without being indifferent to truth, can we set aside doctrines? how, without substan-

tial agreement as to the being who should be worshiped, can we worship harmoniously? how can we listen in peace to preaching if there is no common standard of instruction, or give our money to perpetuate an organization which in a few years may be propagating what we detest? It is easy to say (they will continue), let us love one another and have done with systems; but systematic thinking is demanded by the human mind, and it is found that in the long run even small divergences of theological system have portentous differences in the sum of happiness or goodness produced; and when the divergence is so great as that between those who count Jesus simply a man (to worship whom, of course, is idolatry), and those who count Him the very God, how can there be complete fellowship between them?

So long as such is the way that the matter will inevitably be regarded by most people, Mr. Martineau's thought will doubtless have to remain in the nebulous realm. But we think the world is drawing a little nearer to it than of yore, and we honor him for cherishing and promoting it. His allegiance was given to the Christian Church universal more than to any special sect. His departure from orthodoxy was somewhat wide, it is true, but we feel disposed to forgive him (and to think God will) when we see that few have met their fellow-men with gentler spirit or looked to heaven in sincerer worship. His service to the cause of a deeply spiritual Theism as against rampant and bald materialism, for a time very aggressive in some scientific circles, was very great, deserving the gratitude of all who prize genuine religion. He absolutely declined to be a party to the substitution of Nature for God, or the whelming of the supernatural in the natural. He could not see that Jesus was other than a man, or count Him Lord and Saviour, but he gave Him his heart's deepest homage as teacher, exemplar, guide, brother, and friend, insisting on His "unique place" and His "moral perfection." His ethical judgments were of the clearest and noblest sort, his contributions to philosophy of the highest importance. He was the soul of courtesy and grace, a refined scholar, with large learning, the serene charity, candor unflinching, profound honesty, and a consideration for others that was almost self-effacement. He has been called indeed, and by one not of his communion, "the greatest religious teacher of our age, a saint and seer who has in our time been by far the best and noblest exponent of the essential verities of our Master's religion." However this may be, he is certainly one of the great figures of the nineteenth century, his labors were herculean whether in the love of preaching, teaching or authorship, and his character and opinions well deserve the study which Mr. Jackson's excellent biography is already calling forth.

The Puritan in England and New England. By Ezra Hoyt Byington, D. D. Author of "The Puritan as a Colonist and a Reformer," etc. With an Introduction by Alexander McKenzie, D. D. With a new chapter on "Witchcraft in New England." Illustrated with Portraits of William Pynchon and Col. John Hutchinson, and a Picture of the Old Hingham Meeting House, built in 1651. Little, Brown & Co.: Boston. Price, \$2.

This is the fourth edition of this volume, which was comprehensively reviewed in our Book Table when it first appeared. The book is receiving highest praise from most critical judges.

Sweet Melodies: A Choice Collection of Hymns and Tunes, specially adapted for Religious Conventions, Praise and Revival Services. Compiled by D. C. Wright.

A new edition of this singing book, with several supplementary pages, has been issued. The compiler was prepared, not only by musical ability, but by long years of Christian life and experience, to produce this valuable book of song. We commend it to the general Christian public.

Magazines

— The January *Magazine of Art* presents a beautiful frontispiece, in colors, entitled, "An Orphan of Amsterdam," from a pastel by Gabriel Nicolet. An exceedingly interesting sketch of this Swiss painter's life follows, written by Théophile Nicolet, and profusely illustrated with reproductions of his work, two of the illustrations being full-page. Accompanying Frank Rinder's description of "The New Louvre" is a full-page photograph of the new Rubens Rooms, and also an exquisite photograph of "The Milkmaid," from the painting by Greuze, recently acquired by the Louvre. In the "Gems from the Wallace Collection" six illustrations are given. Altogether this is one of the best issues of an art monthly that never fails to touch high-water mark. (Cassell & Co., Limited: 7 and 9 West 18th St., New York.)

— Entertaining in every way is the January issue of *Frank Leslie's Popular Monthly*, with colored cover design after the painting of "The Declaration of Independence" by John Trumbull. "The Reign of 'Soapy' Smith" is a vivid and thrilling account of the lawless reign of the "Boss of Skaguay." Cuba's National Convention is treated at length, with illustrations. The fiction this month is excellent, including several short stories and fresh chapters in the engrossing serial, "A Hazard of Hearts." (Frank Leslie's Publishing House: 141-147 Fifth Ave., New York.)

— The January *Photo Era* appears with a twentieth-century cover design, and a handsome study in drapery by Carl E. Semon, of Cleveland, Ohio, for a frontispiece. A magnificent cloud effect of an Arizona sky illustrates the first of a series of articles by A. C. Vroman, of the Smithsonian Institute, on the Moki and Navajo Indians of the Southwest. E. Suter, Basle, Switzerland, the famous lens maker of that city, furnishes some excellent prints to illustrate an article on "Balloon Photography," while John A. Hummel, State Chemist of Minnesota, writes interestingly with specimen photographs on a novel subject, "Testing Butter by Photography." The editorial forecast is hopeful for the new art science during the coming century. (Photo Era Publishing Co.: Dewey Square, Boston.)

— The pages of the January *St. Nicholas* are simply crowded with good things for young people and children. One of the very first to be read will be Ruth McEnery Stuart's story of "Marth' Ann of the Evergreens." The first article in the series upon "Careers of Danger and Daring" is devoted to "The Diver," by Cleveland Moffett, and is fully illustrated. There are new chapters in "A Frigate's Namesake" and

THE DOCTOR'S WIFE Watches the Effect of Proper Feeding

"I have an excellent opportunity to know of the effect of food in sickness, for my husband is a practicing physician and has been recommending Grape-Nuts food for some time. I have watched the result, and have never known a case where it has not given satisfaction.


"One instance will perhaps suffice to illustrate: A professor in the high school here was in very poor health from stomach trouble. He finally got into such a condition that he could not eat any food whatever without suffering, and was so reduced in strength that he could hardly walk. He was put on Grape-Nuts food and gained rapidly and is now in good health. His cure was effected by the use of Grape-Nuts food." Mrs. Dr. Lyman, Croton, O.

"The Story of Barnaby Lee," with short stories and verses, and the regular departments so highly prized by the young folks. (Century Co.: Union Square, New York.)

—Fortunate indeed is *Harper's Magazine* in first presenting to the public the new historic work of Woodrow Wilson, who has easily shown himself to be a master in the art of writing history. His work is entitled, "Colonies and Nation: A Short History of the People of the United States." Mr. Wilson goes to the bottom of things and writes in charming style. The first instalment, which contains many and new illustrations, appears in the January number. There is a fine presentation of story, poem and descriptive contribution, notably Part I of "The Right of Way," a novel by Gilbert Parker; "My Japan," by Poultney Bigelow; "A Wilderness Lullaby," by Helen W. Ludlow. *Harper's* continues to be one of the very best magazines for the family. (Harper & Brothers: New York.)

—"The Rivalry of Nations," "Modern Palestine and Syria" (a reading journey in the Orient), "Moral Aspects of Insomnia," "A Pinch of Attic Salt," "The Two Pompadours," are the topics of special note in the January *Chautauquan*. The editorial comment in "Highways and Byways" embraces subjects of world-wide importance. In educative value the *Chautauquan* is without a peer in the periodical world. (Chautauqua Assembly: Cleveland, O.)

—The *Bookman* opens the year with a delightful number. The pages of "Chronicle and Comment" keep one fully abreast of the "doings" in the world of



LEA & PERRINS' SAUCE

THE ORIGINAL AND GENUINE WORCESTERSHIRE.

All dishes, such as soups, fish, meats, gravy, game, salads etc. are doubly appetizing and digestible when flavored with — Lea & Perrins' sauce.

SIGNATURE On Every Bottle. *Lea & Perrins* John Duncan's Sons Agents-New York.

BEWARE OF IMITATIONS.

letters, the numerous portraits adding zest to the interesting comment. "Romance against Romanticism," "The Literary Portraits of G. F. Watts, R. A.," and "The Degeneration of the Historical Novel," are papers of note. The "Four Novels of Some Importance" are: Zangwill's "Mantle of Elijah," Maurice Hewlett's "Richard Yea and Nay," John Fox's "Crittenden," Bellamy's "Duke of Stockbridge." (Dodd, Mead & Co.: 5th Ave., New York.)

—Boston's long-established weekly magazine, the *Living Age*, opens its 228th volume with the first number of January. The editors of this magazine have been singularly successful in retaining the characteristics which gave the periodical its original hold upon the reading public, and at the same time broadening its scope and introducing new elements of variety and timeliness. All the conditions of periodical publication have greatly changed since Mr. Littell established this magazine in 1844, but while other magazines have come and gone, the old *Living Age* has held its place, and is even more indispensable today to alert and cultivated readers than it was half a century ago. It is still the only weekly magazine in its field: and its frequency of issue enables it to reproduce the most important articles from foreign, and especially from British magazines, reviews and literary weeklies, with a freshness impossible under other conditions. Literature, art, science, biography, travel, poetry, public affairs, and the best fiction in short and serial stories, find a place in its well-stored pages. (Living Age Co.: Boston.)

—The February *Delineator* is the "Midwinter Number," with an attractive cover design. Colored plates and a profusion of ordinary cuts display the latest styles in gowns, coats, and millinery for women and children. A good amount of miscellaneous reading is also provided, with several pages about embroidery and fancy-work. (Butterick Publishing Co.: New York.)

—The December number of the *Land of Sunshine* is richly illustrated and brimful of interest. "Prehistoric Politics in the Philippines," "Royal Sport" (by a member of the Tuna Club), and "Early Western History," are leading articles. Grace Ellery Channing Stetson provides a story, "The Wind's Will." There are also poems, and crisp editorial paragraphs. John G. North's paper on "Riverside" shows the wonderful development of a sheep ranch into one of the most prosperous and beautiful communities of Southern California. (Land of Sunshine Publishing Co.: Los Angeles, Cal.)

—The *Bibliotheca Sacra* for January begins the 71st year of its publication in fairly good style. Some of its articles might be criticised, we think, as a little heavy and not well adapted to interest more than a very few. Fifty pages are given to "The Passage from Mind to Matter," by Prof. Jacob Cooper; then there is a Commencement address delivered before Oberlin College by Prof. R. M. Wenley, the

subject being, "The Valley of Decision;" there is also an address on "Revelations through Ancient Israel," delivered by Prof. S. I. Curtiss at the opening of the Chicago Theological Seminary last October. In somewhat lighter vein is a good description of the "Anthracite Coal Strike," by one who sympathizes with the miners. (Bibliotheca Sacra Company: Oberlin, O.)

—Five articles only are included in the January number of the *International Monthly*, but they are all first-class and well maintain the high rank which this magazine of contemporary thought has already reached. Herbert Putnam, the head of the National Library at Washington, writes most interestingly on some recent phases and tendencies of "The Public Library in the United States." He refers to the seventeen commissions which have been created in the last ten years for the purpose of extending State aid to local effort; to the fact that the gifts to libraries in the last ten years amount to \$10,000,000, and the fact that 343 towns in Massachusetts now have public libraries, only three being without them. The public library received its legal sanction only fifty years ago; in 1896 there were 7,191 libraries, reporting 34,596,258 volumes, and the real estate and endowments reported by only a part aggregated \$50,000,000. From the libraries, as a whole, 40,000,000 books are circulated annually for home use. Many other important items are included in this valuable article, among them that out of a total appropriation of \$275,000 the Boston Library is able to assign but \$25,000 to the purchase of books, the expense of maintenance and administration being so great. Another very strong article in this periodical is by Emil Reich, of London, on "England at the Close of the Nineteenth Century;" but we have not space to quote. Burlington, Vermont, where this monthly is published, may well be proud of it.

—The complete novel in *Lippincott's* for January is by Cyrus Townsend Brady—a comedy of cross purposes in the Carolinas, entitled, "When Blades are Out, and Love's Afield." The story occupies 76 pages of the number, the remaining 52 being filled with a pleasing variety, including: "Washington, a Predestined Capital," by Anne Hollingsworth Wharton; "The Personal Equation," a story of Cornell College, by James Gardiner Sanderson; "Talks with Chinese Women," by Lily Howard; "Odd Clubs," by Lucy Monroe; short stories by Edwin L. Sabin and A. E. W. Mason, and several poems. It is a pleasing issue of this favorite magazine of fiction lovers. (J. B. Lippincott Co.: 624 Chestnut St., Philadelphia, Pa.)

FREE TO EVERYBODY

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Panay Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, the grippe, and blood poison.



The Young Man in Politics

By **Grover Cleveland**

Former President of the U. S.

IN THIS WEEK'S (JAN. 26) NUMBER OF

THE SATURDAY EVENING POST
OF PHILADELPHIA

A handsomely illustrated and printed weekly magazine, with a circulation of 300,000 copies. Established 1728.

Other features this week are: "How Our Congressmen Live," "How William of Germany Spent a Day in Paris Lucog," "Letters from a Congressman's Wife" (Delightful Gossip of real life in Washington), "Public Occurrences," "Men and Women of the Hour," Three Good Stories and Numerous Special Articles.

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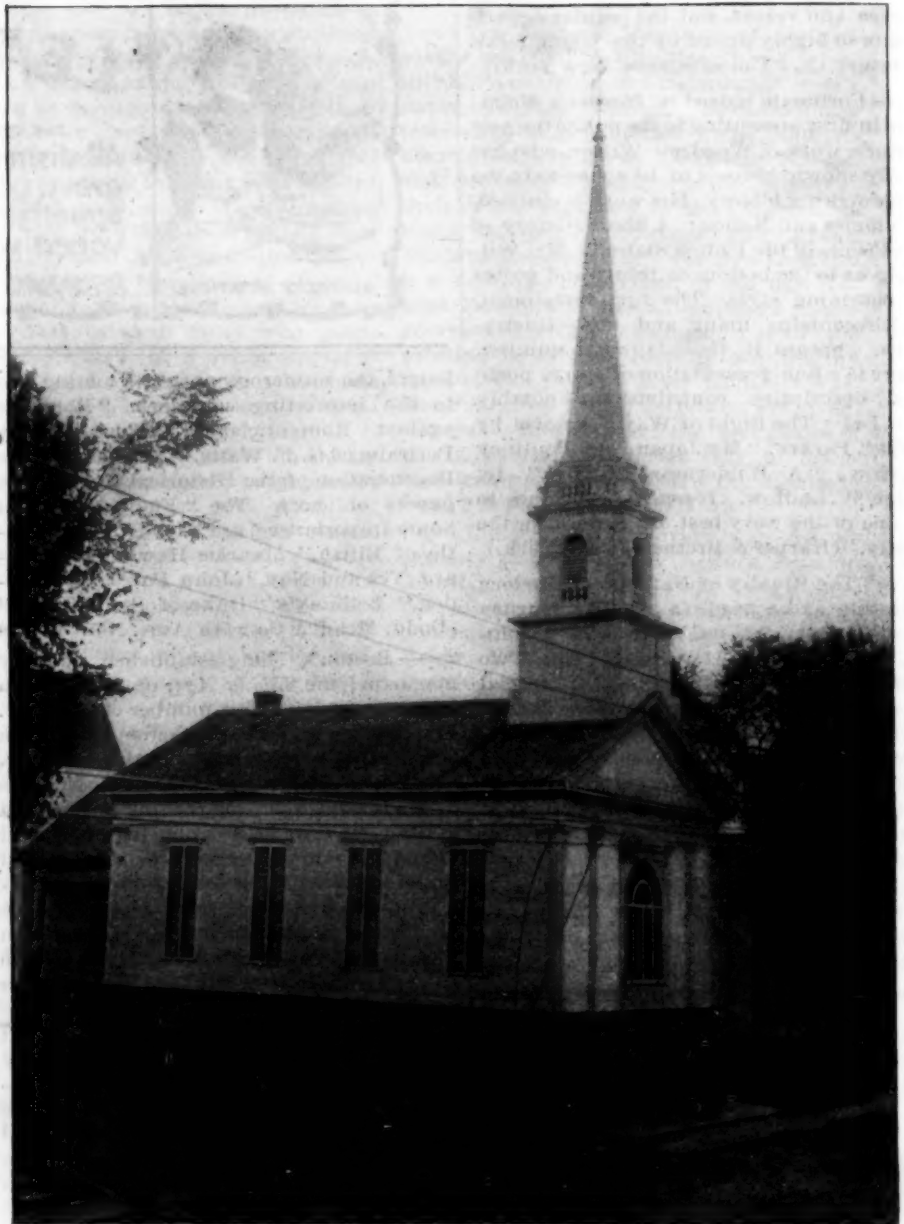
Dedication at Littleton, N. H.

THE Methodists of Littleton, N. H., have enjoyed the unique privilege of celebrating first their centennial, and then their fiftieth anniversary. Jesse Lee visited the town in September, 1800, and the one hundredth anniversary of his visit was duly celebrated. But the first church building was not begun until 1850, and the fiftieth anniversary of its dedication has just been observed. Some acquaintance with the first half-century is necessary for a proper appreciation of the period now brought in review. Jesse Lee stopped over night in Littleton, and probably preached here. Landaff Circuit was formed that same year, and its preachers early held services in dwellings, barns and school-houses of the town. All the region was traversed by such men as Joseph and Rosebrook Crawford, Elijah R. Sabin, Laban Clark, Phineas Peck, Martin Ruter, Asa Kent, Jacob Sanborn, John Lord, Samuel Norris, Lewis Bates, John Brodhead, Benjamin Hoyt, Josiah Newhall, who in 1800 entertained Jesse Lee, and Douglas Robins, who had been under Lee's ministry in Chesterfield, were doubtless the earliest Methodists in the town. In 1822 Littleton was accredited with 69 Methodists. Wm. Berkeley, a local preacher, was a recognized leader then. In 1828 Bethlehem Circuit was set off from Landaff. Littleton was connected with the new circuit, but preaching in the town appears to have been irregular until 1843. J. S. Loveland began that year to preach in Bethlehem, Whitefield and Littleton. Brackett's Hall and Granite Hall were used for preaching services. In 1848 Littleton first appears among the appointments by name, with Charles Cowing as supply.

In 1850 Littleton was named as a mission associated with Bethlehem, and Sullivan Holman was appointed pastor. With his coming the history of Littleton Church as a separate station begins. Upon his arrival he was advised by a prominent citizen to pack his goods and give up further attempts at organization. But previous to his appointment a faithful band had determined upon separate organization and the erection of a house of worship. The Conference did not meet until May, but as early as February, 1850, a paper had been started in which signers pledged to take one or more pews, and, March 28, Levi Ranlett bought a well-located lot on which to erect the new church.

Along with Sullivan Holman, who took up the work vigorously and carried it to completion, we must give credit to his predecessor, Charles Cowing, and the laymen who had courage to begin in the face of great opposition. Levi Ranlett bought the lot in his own name, then erected the building at his own expense, depending upon the sale of pews to reimburse himself. This left a large proportion of the expense for him to bear in the end, but he willingly assumed it. Other laymen associated with Mr. Ranlett were Douglas Robins, George Abbott, Moses Wilcomb and C. J. Wallace. Mr. Wallace was long superintendent of the Sunday-school. The building complete cost about \$5,000. It was dedicated Jan. 8, 1851, Rev. Joseph E. King, principal of Newbury Seminary, preaching the sermon.

Following the dedication spiritual interests prospered during the pastorate of Mr. Holman, who remained until 1852. Since then pastors have served as follows: Dudley P. Leavitt, 1852-'53; L. L. Eastman, '54-'55; J. P. Stinchfield, '56; G. N. Bryant, '57-'58; L. P. Cushman, '59-'60; G. S. Barnes, '61-'62; S. E. Quimby, '63; H. L. Kelsey, '64; Truman Carter, '65-'66; A. E. Drew, '67-'68; J. M. Bean, '69; John Currier, '70-'71; George Beebe, '72-'73;



METHODIST EPISCOPAL CHURCH, LITTLETON, N. H.

Geo. W. Ruland, '74-'76; N. M. D. Granger, '77-'78; G. A. McLaughlin, '79-'81; G. M. Curl, '82-'84; M. V. B. Knox, '85-'87; P. M. Frost, '88-'90; R. Sanderson, '91-'93; C. M. Howard, '94-'97; Thos. Whiteside, '98-'99; T. E. Cramer, 1900.

Nelson E. Cobleigh was born in Littleton, Nov. 24, 1814. He was converted at a camp-meeting in Vermont, graduated from Wesleyan University, was successful as pastor, college professor, college president, and editor of ZION'S HERALD and other periodicals. He was honored with the degrees of D. D. and LL. D.

In 1833 there came into Littleton afoot from Canada a young Englishman named Daniel Wise. He taught school several terms and did his first preaching in Littleton. His fame now extends throughout Methodism.

In 1860 a young man named Hugh Montgomery came afoot from Canada, like Daniel Wise, to find a home in Littleton. He was early found in cottage meetings, felt called to preach, attended village school, in 1861 was licensed, later entered Newbury Seminary, and was admitted to Conference in 1867. His work in revivals and in behalf of temperance will long be remembered.

L. P. Cushman had the privilege of receiving into the church Hugh Montgomery and three others who later entered the ministry: Charles Millen, Warren Applebee, and Joseph E. Robins. Other representatives of the town in the ministry are

Alba Carter and Truman Carter (both deceased), Joseph Presby and E. C. Langford. Robert Langford, a local preacher now in his eightieth year, has long been a loyal helper in this church.

The present membership is 230. The church edifice has undergone many changes, but the original timbers are incorporated within its walls. In 1868 the choir gallery was lowered and an organ purchased at an expense of about \$1,000. In 1875 a new vestry was

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

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built at a cost of \$1,100. In 1881 the interior was remodeled at a cost of \$4,000. In 1888-89 the church was raised and vestry finished underneath at an expense of \$4,000. No extensive repairs had been made for twenty years, but in preparation for the anniversary the auditorium has been renovated, the improvements including a steel ceiling, new frescoing, new electric fixtures, etc. Stained-glass windows are being made, and when repairs are completed the expenditure will exceed \$3,000, all of which will be paid before Conference. The golden jubilee celebration began in special evangelistic meetings, Dec. 26, and culminated with anniversary day. The meetings for twelve days were under direction of Rev. L. B. Bates, D. D., who has been fifty years a member of Conference, and whose father used to preach within a hundred yards of the present church site. The meetings were well attended and successful in every way. The church came to the actual anniversary with a great spiritual uplift. Tuesday, Jan. 8, was Golden Jubilee Day. In the afternoon the pastor read a brief historical sketch, neighboring pastors extended greetings, and letters were read from the following former pastors: G. N. Bryant, G. S. Barnes, S. E. Quimby, G. A. McLaughlin, G. M. Curl, M. V. B. Knox, R. Sanderson, C. M. Howard, Thomas Whiteside.

The last letter to be read was a very interesting one from Rev. Joseph E. King, D. D., of Fort Edwards Institute, N. Y., who preached the dedicatory sermon fifty years ago. Eight persons who had attended the dedication occupied front seats, and at the close were accorded an informal reception.

The three presiding elders of the Conference were scheduled for the evening. Presiding Elder Curl, of the Manchester District, was unable to attend. Upon assembling all joined in singing the hymn whose refrain is, "The year of jubilee is come." Rev. J. E. Robins, D. D., of Dover District, a native of Littleton, delivered an interesting historical address. In response to a roll-call of former pastors accessions of every pastorate but two were found to be represented in the audience. Rev. O. S. Baketel, D. D., of Concord District, brought the exercises to a fitting close in an earnest appeal for all to dedicate themselves anew to twentieth-century responsibilities and opportunities.

The attendance was remarkably good throughout, and the effect of the celebration upon church and community is pleasing and healthful. It will serve in part as preparation for the coming of the Annual Conference to this church in April, and as additional equipment for twentieth-century service. The New Hampshire Conference has been entertained twice at Littleton—in 1856, during the pastorate of Rev. L. L. Eastman, and in 1885, during the pastorate of Rev. G. M. Curl.

—Moses copied from the pattern seen in the mount. We have to build not a tabernacle, but a life and a character. For our convenience pattern has become person. Our model is the perfect man, Jesus.—C. H. Parkhurst.

A Misinterpretation of Facts

The appeal for Twentieth Century Thank Offerings recently issued by the Missionary Secretaries unfortunately begins with the following statement, which for convenience we divide into two paragraphs:

1. The Twentieth Century Thank Offering Commission made no provision for aiding the missionary work of our church in the foreign field. The General Conference remedied the defect by distinctly making foreign missions one



REV. T. E. CRAMER

Pastor Littleton Methodist Episcopal Church

of the objects for which offerings might be made.

2. This fact, however, has not caused the Commission to broaden the scope of its plans so as to include the foreign field, and its efforts are limited to purely home interests which is a source of regret to a large number in the church who are deeply interested in the evangelization of the world.

The ardor of the secretaries has evidently betrayed them into serious error. The church will be slow to believe that in selecting objects for the Twentieth Century Thank Offering the Commission, which includes such wise and true friends of foreign missions as Bishop C. D. Foss and Dr. J. F. Goucher, would ignore or discriminate against them. What are the facts in the case as to the original action of the Commission?

1. The Commission, interpreting aright the call of the Bishops, asked for \$10,000,000 for education, one-half of the total offering; and that no one might infer that it was all to go to the Education Society, we find the first object described as follows: "For education, as represented either by particular schools in this country or in foreign lands, or by a general educational fund."

There is not one word, either in the call of the Bishops or in the interpretation of the call by the Commission, to indicate that the work at home and abroad is not on precisely the same basis.

2. The call was also for "\$10,000,000 for our hospitals, orphanages, homes for the aged, and other charitable institutions of the church, and for the payment of debts on our various kinds of church property." Here, also, no discrimination was made between the home and foreign fields; both were, alike in the mind of the Commission and in fact, to be the objects of the grateful benevolence of the church; and it was so understood from the beginning. That magnificent organization, the Woman's Foreign Missionary Society, has under this call already raised \$118,000 on its Twentieth Century Thank Offering for the work in foreign fields.

Turning now to the second paragraph of the

statement, let us consider what the Commission has done, or failed to do, since the action of the General Conference. The Commission, as such, has held no meeting since the adjournment of the General Conference, but through its executive committee and its corresponding secretary it has effectually placed the matter before the church upon the basis ordered by the General Conference. It has had four mediums of communication with the church: first, the church papers; secondly, leaflets published by the Commission; thirdly, the report sent to the Methodist Year Book; fourthly, the addresses and correspondence of the corresponding secretary. All these have been faithfully employed by the Commission, through its secretary, to make the church acquainted with the action of the General Conference and to bring it into hearty co-operation with the same. First the corresponding secretary took the list of official and unofficial church papers found in the Methodist Year Book, and sent to each one of them a full and exact report of the action taken by the General Conference, with a request for its publication. Secondly, the Commission published the report of the action of the General Conference in a tract called "Leaflet No. 12," which has gone out in every sample of tracts or leaflets sent from the office in the last five months. Thirdly, the Commission has further caused this action to be published in the Methodist Year Book. Fourthly, scores of Annual Conferences and congregations can bear witness to the faithfulness of the corresponding secretary in representing the work in foreign lands as connected with the Twentieth Century Thank Offering.

If the church has come to feel in any large measure that no provision was made for the foreign work through the action of the Commission, the undersigned, writing in behalf of the Commission, have failed to discern the fact.

EDWARD G. ANDREWS, President.

EDMUND M. MILLS, Cor. Sec.

—Charity judgeth the best, and it thinks no evil. If words and actions may be construed in a good sense, let us never put a bad construction on them.—John Bunyan.

DROPPED IT

Quit Coffee and Got Well

"My breakfast never seemed complete without coffee, but the stomach became gradually weakened, although I had no idea of the cause. An hour or so after eating, a dull aching pain would come in my stomach and sick headache set up. This misery would continue two or three hours, increasing to an intense burning pain, until relieved by vomiting, then I would quickly recover.

"These attacks grew more frequent, and the pain more intense, until it began to affect my general health. I tried many remedies for strengthening my stomach, until finally I noticed that the much loved coffee appeared to have a wooden taste, and I concluded to see what effect leaving it off, would have.

"In a short time, the sick, aching attacks ceased entirely, gradually my stomach regained its vigor. I began drinking Postum Food Coffee and I discovered by experiment that it has a delicious crisp coffee taste, and yet I could drink all I wanted of it, without any oppression; on the contrary, it gave me a well fed, nourished and lightened feeling, instead of the old oppression.

"My general health has been greatly improved and I am able to eat, without fear, many things I dared not attempt before. I am grateful that someone has found so satisfactory a beverage. It is already a boon to thousands who have been troubled with coffee drinking, and there are yet thousands who, if they knew the cause of their trouble, would get well by leaving off coffee and using Postum Food Coffee. Please omit name." Name and address furnished by Postum Cereal Co., Ltd., Battle Creek, Mich.

Dedication at Feeding Hills, Mass.

ON Feb. 14, 1899, the church at Feeding Hills was burned. On Jan. 9, 1901, a new church was dedicated. Rev. H. G. Buckingham, of Mittineague, has been serving the Feeding Hills society also, and with the faithful members of the same rejoices in the erection of this new building.

It is a cozy little structure, with a seating capacity of 125 persons in the main audience-room, with the parlor or chapel capable of seating seventy-five more. They are on the same level and can be thrown

was written by Rev. H. G. Buckingham. As Dr. Knowles, presiding elder of the district, was detained by illness, the ritual dedication services were in charge of Bishop Mallalieu.

In the evening a brief historical sketch of the church, written by J. W. Moore, of Feeding Hills, and a poem by Mrs. Nellie Johnson, were read by the pastor. There were also short addresses by several persons. Among these were Rev. N. J. Merrill, residing in Wilbraham, aged 83, who was pastor twenty-eight years ago, and Rev. W. H. Adams, of Charlton City. Rev. F. L.

secretary, I may be led to believe that your readers will be sufficiently interested in me to desire to see my face, but hardly under present circumstances, I think.]

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Haverhill.—At the watch-night service a young man and woman gave themselves to God. Several of the Sunday-school children have started in the good way. There is a good religious interest.

East Haverhill.—At Thanksgiving time the pastor's larder was well supplied with the necessities and some of the luxuries for such a day. At Christmas the thing was repeated, and there was added to it \$12 in cash. All this brought cheer to the pastor's family. There is a little company of faithful souls here who work diligently for the kingdom's advancement. The pastor is a hard worker and faithful servant of the church.

Bow and Bow Mills.—There is an increase of interest in the work on this charge. All the services are better attended than for some time. This is specially noticeable at the Mills. They are paying up the claim. All are much pleased with the services of Rev. Henry Candler. He grows in his efficiency in the work. While sick on a recent Sunday, his wife took charge of the service in both places, to the profit of the people. On the occasion of the birthday of the pastor, he was presented with an excellent fur coat and a plush carriage robe. At Christmas the pastor's wife came in for a share of the people's generosity. They find the people of these two places very cordial, and many little acts of kindness bind them together. Both quarterly conferences were unanimous in asking the return of the pastor for another year.

Correction.—The "school appointment" at Crystal on the Stark charge is a school-house appointment. Evidently we omitted one word, and the compositor faithfully followed "copy."

Chichester.—By the energetic work of one of the finance committee, there was more paid on the pastor's claim at the fourth quarter than was paid for the entire claim last year. It shows what can be done if somebody will; only hold of the work. Rev. J. A. Steele is



BUILT 1851. REMODELED 1893. BURNED 1899.

together in case of a large meeting, as that of this afternoon and evening. The tower is at one corner, through which the entrance leads to both the audience-room and chapel. It is finished on the inside in natural wood, while the outside is shingled up the sides and is stained dark green. The church cost about \$3,000, without the furnishings. Two thousand dollars was received from the insurance company and the balance raised by subscription. A stained-glass window, costing \$100, has been placed in the front by Spencer Lee Flower, of Hartford, Ct., and his niece, Miss Mary R. Halladay, of Feeding Hills, in memory of Mr. and Mrs. Spencer Flower, charter members, and Mr. and Mrs. James Halladay, active and influential members of the church.

Directly over the entrance are the dates, 1799, 1851, and 1900. These present the different years of the erection of the different churches. The parish church was erected on the plain about half way between Feeding Hills and Agawam, in 1760, and removed to the present site in 1799. The Methodist society was organized in 1802, and the building was occupied by the Congregationalists, Baptists and Methodists jointly. In 1834 the Congregationalists withdrew and built the church they now occupy, and in 1851 the Methodists bought the property, took down the old church, and erected the one which was burned Feb. 14, 1899. Rev. Ephraim Scott was pastor in 1851.

The church was repaired in 1893, when it was raised sufficiently to have a vestry underneath.

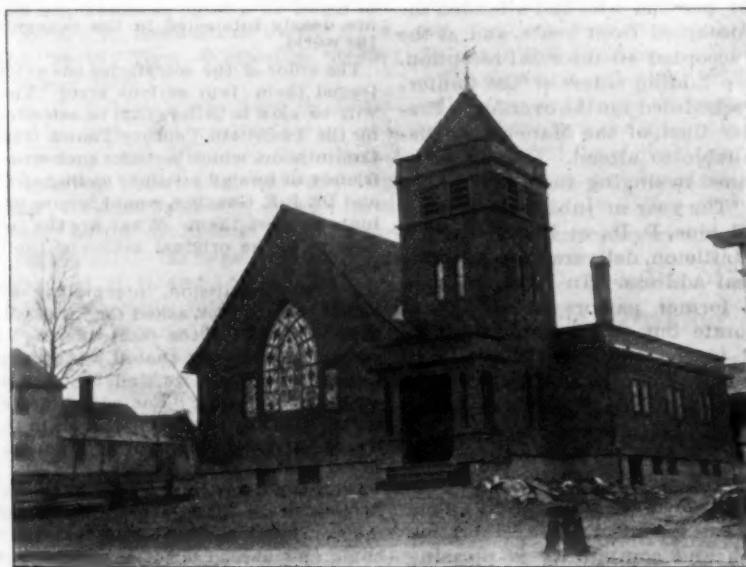
Bishop Mallalieu preached the afternoon sermon, from Habakkuk 2: 14: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." This was a strong and helpful discourse, elaborating the thought that Christ and His religion are on the way to certain victory.

One of the hymns used in the afternoon

Garfield, of the local Congregational Church, made a fraternal and congratulatory address. Rev. Charles F. Rice, D. D., of Wesley Church, Springfield, preached from Acts 26: 19: "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision."

During the day the amount of indebtedness — \$275 — was raised.

[The editor of the HERALD is not responsible for the fact that the face of Rev. H. G. Buckingham,



METHODIST EPISCOPAL CHURCH, FEEDING HILLS, MASS.

ham, who did such excellent work in the erection of this new church, does not appear in connection with the report of dedication. We requested, and even commanded, him to furnish a photograph to that end, only to receive from him the following conclusive reply: "I am greatly obliged to you for your offer to have my picture appear in ZION'S HERALD, but I am quite sure that it would be using space that might be more properly devoted to something. When I am elected bishop, or even missionary

closing his fourth year. He has been diligent and earnest in the work.

Franklin Falls.—Rev. C. U. Dunning has had Rev. F. H. Morgan, who has just returned from Singapore, where he has been several years in mission work, for a week or more of work. He preached the annual missionary sermon and took the collection, fully meeting [the apportionment. He was also present and assisted at the watch-night service, giving a lecture on "How we Got our Bible." This was followed

with a sermon by Rev. W. M. Cleveland, of Plymouth. Mr. Dunning being confined to the bed, and the religious interest being on the increase, Mr. Morgan remained and held revival services all the week. On the second Sunday evening 13 came to the altar to give their hearts to God. It was a meeting of much power, and it is hoped, is only the beginning of a great work. Mr. Dunning says: "Tell the brethren if they want to increase their missionary collection, to send for Mr. Morgan." To this we add a hearty "Amen."

Penacook.—Miss Miranda Croucher has been with this church, and as a result of her visit there was a collection of \$10 for the W. F. M. S. and fourteen new members were added to the society. The watch-night service was a most profitable meeting. The Epworth League has been reorganized. The Sunday-school gave \$30 to support a native worker in China. Special services are in progress, and they are looking for victory.

Woodville.—Rev. W. A. Loyne has been confined to bed some days with the grippe, but is better now. They are having victory here. Already in the regular services fifteen have declared their purpose to serve Christ. The meetings are increasing in interest.

Littleton.—The audience-room scarcely ever looked as well as now. The new steel ceiling, frescoed walls, and two sixteen-light electrolliers, have made a great transformation. Six new stained-glass windows are ready to be put in place, and soon there will be eight. When all are in place, they will doubtless be the finest and most expensive in any Methodist church in the Conference. Jan. 8 was the fiftieth anniversary of the dedication of this church, a full report of which appears elsewhere.

Whitefield.—An excellent watch-night service was held, with a communion service, participated in by the Free Baptists and Adventists. New Year's afternoon from 3 to 9 o'clock the pastor, Rev. E. E. Reynolds, and the official board, held a reception in the church parlor, which was a very interesting occasion. The Epworth League has just given a new carpet for the church parlor, and made a Christmas gift to the church of a nice oak table for the vestry and another for the parlor. Rev. N. W. Deveneau began special services here, Jan. 6.

Lakeport.—Rev. Roy Dinsmore sent out a very nice New Year's letter to his people. He pushes the work here with energy.

Personal.—A man well known to many pastors and presiding elders who have served in the north country has just passed away—Mr. George W. Mann. While he claimed to be a Universalist in faith, he was a very regular attendant and financial supporter of the Methodist Episcopal Church in Benton. He brought up a large family, several of whom have been in the railroad service, two being now very popular conductors on the White Mountain division of the Boston & Maine.

Rev. Mark A. Roberts, who was called to his home in Redford, N. Y., by his father's illness, announces his death. He will remain a little time to arrange matters for the comfort of his mother, when he will return to his work at Gilmanton.

Rev. E. C. E. Dorion, of Ashland, was invited to preside as toastmaster at the Y. M. C. A. banquet recently held at Manchester.

Manchester District.

Manchester District Preachers' Meeting, to be held in Marlboro, Feb. 5-8, bids fair to be a great success. We sincerely hope all the brethren will be present.

Marlboro.—This church is doing a great work this year. Such a letter as the following is sufficient to stir any heart with joy: "Pastor paid to date and money ready to pay the presiding elder when he comes. Debt all pledged, and some of it paid in. Repairs begun and money is being subscribed to pay the bills." All this, after about twenty conversions reported recently in the HERALD, is a grand report. The pastor, Rev. Wm. Thompson, sent out a very beautiful card as a New Year's and Twentieth Century Greeting to his people. This card is full of courage and inspiration for the society. May the good work go on!

Manchester, St. Jean's.—The French mission work in this city is prospering well, with the difficulties it has to meet. Rev. Emile Pallsoul is earnestly at work and is appreciated by his

people. Three persons were received by letter into this church, Dec. 30, and one has joined on probation since that date.

Manchester, Trinity.—Rev. C. N. Tilton preached the memorial sermon before the G. A. R. in memory of those who have died the past year. The sermon is very highly spoken of. Nearly thirty persons have expressed a desire to become Christians in this church the last month, and on Jan. 6, 19 were received on probation and 1 by letter. The pastor is preaching a series of sermons for Sunday evenings on practical Christianity. Special evangelistic services have been held for a week, and they still continue.

East Lempster and South Acworth.—Rev. W. F. Felch is supplying the work here. Every one is loud in praise of the pastor. Dec. 2, a series of special services was commenced by him, which resulted in the quickening of the church and doubling the congregation. There has been a steady increase ever since Mr. Felch took up the work. Class-meetings have been revived, and four new classes have been organized in the Sunday-school. The choir has been moved to the front so as to be near the minister and face the audience, which is a great improvement.

At South Acworth, Dec. 30, special services were commenced and a watch-meeting was held. Since that time 34 have been soundly converted to God, besides about a dozen more who have asked the church to pray for them. Both these churches had a great time on Christmas, with a very fruitful tree at each place.

Hillsboro.—Reports indicate a very healthy state of affairs here in this church. The social meetings attended by the writer were of the highest order. The pastor, Rev. Joseph Simpson, received a very hearty invitation to remain another year. About one-half of the amount pledged on the debt has been paid, and the rest we expect will be paid before Conference. They are talking about buying a house, in a fine location, for a parsonage. We expect to see this accomplished. Pastor and wife have each made about two hundred calls the past quarter. C.

Dover District

Methuen.—This church has been enjoying a continuous revival for several weeks, and the end is not yet. Watch-night, five souls were at the altar seeking pardon. Jan. 2, three more found the Saviour. Jan. 6, 9 young people were baptized and 21 were received on probation. In the evening two rose for prayers. God is graciously visiting the people. The days of old-time revival are not passed. The pastor, Rev. W. T. Boultonhouse, and wife are hard at work, and are happy. The joy of their Lord is the reward, in this life, of faithful workers.

Auburn.—The pastor's wife, Mrs. Frank Hooper, has been in quite delicate health for several years. Her physician, Dr. Mitchell, of Epping, assured her that the only way for permanent recovery was through a surgical opera-

tion. The Deaconess Hospital in Boston kindly took her in, and she is receiving treatment from skillful specialists in a Christian home. Mr. Hooper writes that his wife is doing well. His heart is full of gratitude to God and to the kind friends who have made possible this deliver-

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ance. The Deaconess Hospital should have a warm place in the heart of New England Methodism, and should never lack for support. Such care for the sick brings the Great Physician very near to His suffering people.

Haverhill, Grace Church.—The three Methodist Churches of the city united in a watch-night service. Rev. J. T. Hooper preached a stirring sermon. The exercises were interesting throughout. Rev. E. Hitchcock, the pastor, is a very helpful factor not only in his own church, but in all our churches. He is a great addition to the ministerial force of the New Hampshire Conference.

Haverhill, Third Church.—Rev. J. T. Hooper writes: "The outlook for the new year is very encouraging and we are believing for at least twenty-five conversions before Conference." Souls are coming to Christ almost every week. The average attendance at class-meeting for December was 28. Pastor and family were generously remembered at Christmas.

Lawrence, Garden St.—Sunday, Dec. 23, the pastor, Rev. James Cairns, received 28 candidates on probation, baptized 10, and received 7 into the church by letter. The watch-night service was very impressive and spiritual.

Amesbury.—An exceedingly interesting program was carried out on watch-night. Rev. G. W. Christie, of the Congregational Church, offered prayer. A very earnest and able sermon was preached by Rev. J. W. Norcross (Baptist). Addresses were made by E. J. Grover, E. J. Holder, and T. W. Lane. The balance of the debt on the parsonage (\$400) having been paid, T. W. Lane produced the old mortgage, read it, and then set it on fire. The audience arose and sang, "Praise God, from whom all blessings flow!" The concluding services were conducted by the pastor, Rev. H. D. Deetz. The last few moments of the old century were passed in silent prayer, when the bell rang out the midnight hour and the twentieth century was ushered in.

Lawrence, St. Paul's.—Several names have been added recently to the church roll. The closing hours of the old year were fittingly observed. A large number were in attendance. Nearly the entire audience presented themselves at the altar for consecration. May the new century bring new life to many hearts!

Moultonville.—A fine new stove has been added to the parsonage property—a very essential article for the winter season in New Hampshire. A congregation of fifty in this little church watched the old century out and the new one in. Four clergymen were present, taking part in the services—Rev. A. M. Phillips, of the Christian Church, Freedom; Rev. G. A. Lockwood, Congregational, Ossipee Centre; Rev. J. A. Shaw, Free Baptist, Leighton's Corner; and the pastor, Rev. G. W. Jones. Special services were held the first week of the new

year, Rev. B. F. Thompson, of Cornish, Me., assisting.

Sanbornville.—The pastor, Rev. G. R. Locke, and family were well remembered at Christmas. Among many other gifts there was a purse of \$20. There was a Christmas tree with appropriate entertainment at the town hall, which was greatly enjoyed. Watch-night was observed from 9 to 12—preaching by Rev. G. A. Foss (Congregational), Epworth League prayer-meeting, and a love-feast conducted by the pastor. The moments flew swiftly by, and the midnight hour came all too soon. The Epworth League sent a Christmas box to the Epworth Settlement, Boston. In the Sunday-school \$23 have been raised for missions.

Milton Mills.—Rev. A. M. Markey writes: "The coming of Mrs. Read and Miss Wilson to this place has greatly strengthened the spiritual life of our people. Five new ones have started for the kingdom." Some have been received on probation since camp-meeting. The Baptist and Methodist churches unite for the Week of Prayer. On Sunday evening, Jan. 6, 145 were present. Raymond Huse, of this church, a student in Drew Seminary, preached an excellent sermon on watch-night. The pastor and family were kindly remembered at Christmas by the home church and the society at the Branch.

Somerset.—A union watch-night service was held at the Methodist church, the pastors of the city officiating. There is a delightful spirit of fraternity among the churches. Rev. G. N. Dorr sent out a beautiful booklet, with twentieth-century greetings for his people.

East Kingston.—Rev. C. W. Martin presented his people with a charming souvenir calendar, with pictures taken on his trip to England. He was generously remembered by his parish at Christmas.

Dover.—St. John's Church observed the closing of the century with appropriate services. The exercises consisted of a praise service, introductory remarks by the pastor, Rev. E. S. Tasker, sermon by Rev. J. E. Robins, prayer and testimony, followed by the communion, and concluding with timely remarks by the pastor. Then all bowed before the Lord in silent prayer until the bells chimed forth the midnight hour. One young lady gave herself to God. In the Sabbath-school, Jan. 6, there was a special call for consecration, and several young people dedicated themselves to God. The Week of Prayer was observed, with some revival interest.

North Danville.—This community has met with a serious loss by the death of Bailey Sargent. In the city of Haverhill, Dec. 19, while unloading produce, Mr. Sargent's horse took fright at a passing electric, throwing him to the sidewalk, fracturing his skull and inflicting other injuries. He rallied for a time, and his mind became clear, so that his friends entertained hopes of his recovery, but on Jan. 8 a shock suddenly terminated his earthly life. The funeral services were held at the home, Jan. 10, conducted by Rev. J. E. Robins, assisted by Rev. A. B. Howard. Mr. Sargent's home was always open to the Methodist preacher, and he took great interest in the little church near by. His loss will be greatly felt.

Personal.—We have received a characteristic note from Rev. G. W. Norris. He writes: "I am about the premises again, but how long cannot tell. My wife is laid aside just now. I hope not for long. If I am to stay in this country, should be glad to be fit for the King's business and of some use." A host of friends send to our dear Brother Norris sympathetic greetings, and earnestly pray that his stay with us may be prolonged.

Miscellaneous.—There is an unusual revival spirit in most of the churches. A goodly number of conversions are reported. We are expecting great results before the close of the Conference year. May a thousand souls be won for God!

The fiftieth anniversary of the dedication of the church in Littleton was observed, Jan. 8. It was a great pleasure to be present. Blessed memories cluster around the home church of one's youth. The influence of religion upon young life is more precious than gold. It gave me great satisfaction to note the signs of spiritual life and activity. Many familiar faces of former years I did not see; they have passed into the shadow, or rather into the light of heaven.

EMERSON.

VERMONT CONFERENCE

St. Albans District.

Binghamville and Westford.—These places are eight miles apart. The pastor, Rev. Hart S. Fuller, has preached at Binghamville in the morning and at Westford in the afternoon. He has been very faithful, and now has not only the testimony of a good conscience, but the consciousness that he has not labored in vain. Conversions have been recorded at both places, and there are other marks of improvement. Mr. Fuller's parents live in the State of New York. An opening occurring there, he has, with the consent of his presiding elder, removed to that State. Rev. A. W. Ford, of Fairfax, has engaged to serve as pastor at Binghamville for the balance of the year. Rev. S. S.

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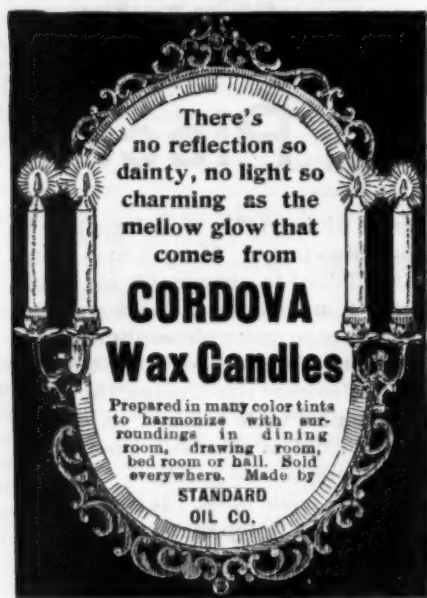
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BOSTON

Brigham, now living at Underhill, will supply until Conference at Westford.

Christmas Presents.—No doubt many of our preachers were remembered at Christmas, but the writer has heard from only a few. Rev. William Shaw, of Georgia and North Fairfax, received a handsome fur coat, with the express understanding that he is to wear it out on that charge. He may possibly do it, now that the time limit is removed. Rev. W. T. Miller, of

Alburgh, also received a valuable fur coat and cap. St. Albans District is a hundred miles long and borders upon Canada. The isothermal line makes a sharp point into the Champlain valley and the climate is fine, but it is cold enough so that fur coats are worn by most of the people who are obliged to travel by team, and many of our preachers hold service in more than one place each Sabbath. Messrs. Badger, of Waltsfield, and Lawrence, of St.

Albans Bay, each received a handsome sum of money. Rev. and Mrs. W. P. Stanley, of West Berkshire, were given a reception by the young people and presented with a fine marble clock and parlor lamp. These presents were timely, and will bless not only those who received them, but those who gave them. Methodist ministers who labor for "filthy lucre," if such there are, deserve nothing but censure; but men who devote all their time, strength, and

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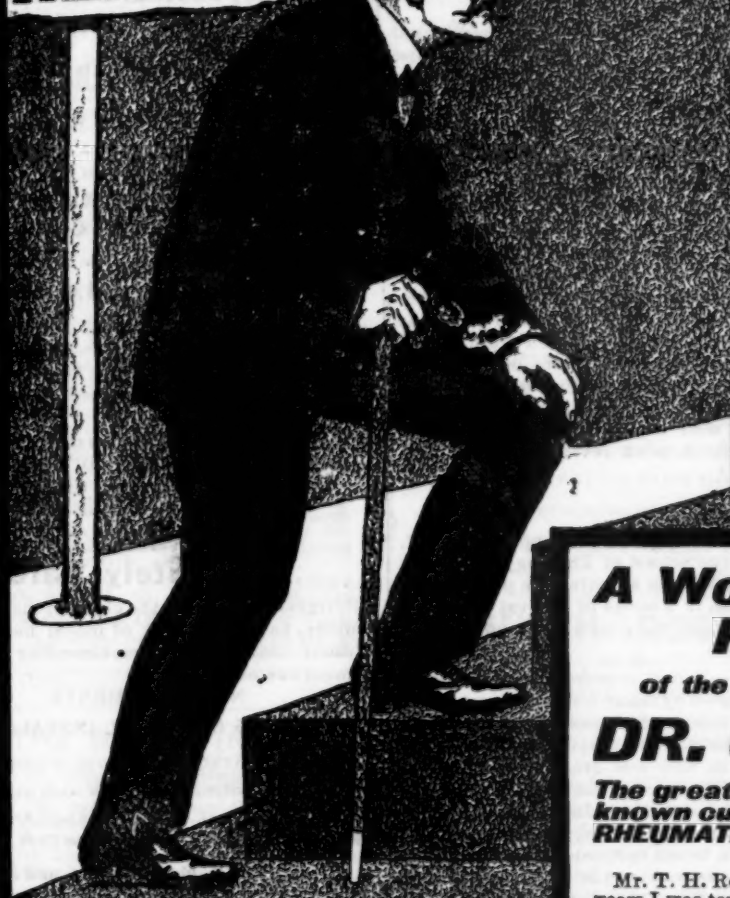
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Mr. T. H. Roleau, of Essex Junction, Vt., says: "For three years I was terribly afflicted with a most severe case of rheumatism. For 23 months I could not walk a step, and I never expected to walk or work again. I was completely helpless and suffered the most horrible agony."

"No man in these parts ever suffered as I did. I took everything that I ever heard of, but never found anything that did me the slightest good until I began the use of Dr. Greene's Nervura blood and nerve remedy."

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ability to the self-sacrificing service of the people, deserve grateful recognition of their services. Nothing is too good for such men.

Workers' Class.—Rev. L. K. Willman, of Waterbury, has such an organization. It might be well to establish similar institutions all along the line. It is difficult in many places to secure suitable persons for officers in the church. In some places the pastors are Sunday-school superintendents and presidents of Leagues. This ought not to be the case except where it is an absolute necessity. Sometimes it is almost impossible to secure financial agents for the charges. Instead of saying, "Here am I, send me," people say, "I pray thee have me excused." The reason for this condition is partly a lack of entire devotion to the work of Christ, but it is also partly owing to the want of suitable training for the work in hand. Mr. Willman's class of workers, I understand, are learning how to do personal work for the Master. All success to them!

Preachers' Meeting.—The February meeting is to be held at Essex Junction. Practical topics have been selected. The Bible lesson is the book of Titus. This is the second year we have followed the plan of a Bible lesson at each Preachers' Meeting. It is difficult to say who are the more pleased with it, the preachers or the laymen. Our meetings are popular with the churches. We had three urgent invitations for our February meeting.

Young Methodists.—Most of our people come into the church by adoption, but several have been born into the homes of our preachers of late. Rev. G. W. Burke, of West Enosburgh, has another "Yankee lad" in his home. Rev. and Mrs. W. S. Dunn, of Isle La Motte, gave warm welcome to another son. Rev. and Mrs. R. J. Chrystle, of Johnson, are very happy over the birth of their first-born, a son. Rev. and Mrs. M. S. Eddy, of Morrisville, have a young lady in their home; she is at present only a few months old, but, like all the rest of us, is growing older. Rev. and Mrs. G. W. Sanborn, of Elmore, also have a young daughter. Girls are not boys, to be sure, but they are nevertheless "very nice."

Week of Prayer.—Most of the pastors held watch-night services of more than ordinary interest. The Week of Prayer has also been generally observed, and some are continuing the meetings, with hope of spiritual victories.
C. S. N.

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In time these little rectal tumors will grow from the size of a grape seed, until a knot of them results as large as pigeon's eggs.

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NEW ENGLAND CONFERENCE

Boston District

Boston, Bromfield St.—A Boston daily recently devoted nearly a column to a commendatory announcement of the work done at the noon meetings in this church. Dr. Galbraith, the pastor, is quoted as saying: "My desire is to make the work distinctively an evangelistic centre. I want to follow every convert so that I may be able to introduce him to the church of his choice where he resides. But this needs clerical assistance and financial support, which I do not yet have. Then a large number of those converted are out of work. They are neither tramps nor beats. They do not want charity, and I don't believe in extending it. What they want is work, and this they should have to keep them from drifting upon the shoals of temptation. So I hope to establish in connection with these meetings a sort of employment bureau, with a competent man employed, who shall give his entire time and attention to the work. I want to make this a place which will be known as one where any man or woman in need can get help and sympathy. To accomplish this we must have money. Not for the church, mind you. She does not ask it. This work is entirely independent of her financially, and it is for this distinctive work that we desire more funds." On Jan. 28, Evangelists Potter and Bilhorn of Chicago will enter upon a month of special work at the noonday meetings.

North Grafton.—Rev. Charles W. Delano conducted a beautiful and impressive service, Sunday, Jan. 13. After a brief talk on the privilege and responsibilities of church membership, 11 persons were received on probation and 4 into full connection. The pastor presented to each probationer a probationer's hand-book, and to each one who was received into full connection a copy of the new Discipline. The session closed with an old-fashioned Methodist love-feast.

Cambridge District

First Church, Somerville.—The watch-night services commenced at 9 o'clock with a praise service. This was followed by a strong sermon by Rev. L. V. Price, D. D., of the Presbyterian Church. Then came a closing century service, in which several of the heads of departments in the church took part. A love-feast and consecration service followed. The last five minutes were spent in silent prayer. At twelve o'clock a cathedral clock, which was concealed in the parlor, slowly chimed out the opening of the new century. There were about three hundred present. Special services continue through the month. The pastor, Rev. G. S. Butters, has had the assistance of the Gospel Ten from Boston University, three days. In place of services at the church, on some evenings meetings are held at several homes. It is hoped by this means to reach many who would not be able to get to the church. A good revival spirit is manifest.

Lynn District

Essex.—Rev. J. A. Sumwalt and Rev. J. W. McCreery, of the School of Theology of Boston University, have been assisting the pastor, Rev. J. Frank Chase, in a series of revival meetings from which twenty have been gathered into the church.

Maplewood.—Jan. 13, 13 persons were admitted to the church—4 by letter and 9 on probation. More are to follow. Meetings have been held about three weeks. The revival interest began, Sunday, Dec. 30, and was greatly advanced at the watch-night service, when Rev. N. C. Alger, of Bridgewater, and Miss Josephine S. Flek, deaconess, assisted the pastor, Rev. O. W. Scott. The church is much revived and encouraged. At the Christmas service, the pastor being very hoarse, his son, Everett H. Scott, sub-master of the Melrose High School, read his discourse to the audience assembled.

Lynn, First Church.—The Lynn Evening Item, in its issue of Jan. 14, devotes nearly a column to the report of the sermon preached on the Sunday evening previous by Rev. R. L. Greene, D. D. It says: "Rev. Roscoe L. Greene, D. D., pastor of the First Methodist Church, preached a sermon on 'Our Retail Clerks.' Sunday evening, to a congregation that filled every seat in the spacious auditorium. A large delegation from the Lynn Retail Clerks' Association marched to the church in a body, and occupied

a reserved section at the front. The vesper service which preceded the sermon was of a very interesting nature, the choir being assisted by Edgar Barnes, violinist, and A. N. Alexander, flutist." In the same paper is a report of the annual graduation exercises connected with the Sunday-school of this church. The occasion was of special significance, as it partook of the nature of an affectionate and expressive farewell service to Miss Bertha F. Vella, who resigns her position as superintendent of the primary department after twenty years of very successful work.

Linden Church, Malden.—A remarkable revival of religion is now in progress in the Linden Church, Rev. E. S. Best, pastor. The community has been stirred as never before. Believers have been quickened, backsliders reclaimed, and sinners converted. Sunday night, Jan. 20, there were twenty-seven persons at the altar seeking pardon, and the good work seems only begun. Rev. H. C. McBride, of the

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New York East Conference, and wife have been assisting the pastor in this encouraging work.

W.

Springfield District

Springfield Preachers' Meeting.—Obedient to appointment of the executive committee made months ago, Rev. A. B. Gifford, on Jan. 14, read an instructive paper on "The Results of the South African War." It was not his fault that the recent remarkable activity of the Boer forces makes it difficult for any one to tell what the results are or will be.

Springfield.—Good interest prevails in the revival meetings which our churches are holding unitedly, and a number of conversions are reported.

Florence.—The church sorrows deeply over the unexpected death of Mrs. Rev. W. H. Dockham. It is a terrible blow to our brother, who is overwhelmed by the calamity, yet sustained by divine grace.

South Hadley Falls.—As a result of special revival services recently held in Holyoke under the lead of Evangelists Potter and Bilhorn, this society has received 29 on probation, and 5 into full membership by letter. At the watch-night service over fifty remained till the close. Rev. John Mason and wife have welcomed to their home a little boy, born Jan. 3.

Southampton.—Rev. J. A. Betcher received 15 into the church, on Jan. 6. The results of the revival meetings in October have been excellent.

Southwick.—Since camp-meeting twenty-one persons have expressed a determination to live a Christian life; and eighteen of these, mostly young people, have joined on probation. Some of them have formed a young people's chorus,

which furnishes music on Sunday evenings. The Epworth League has provided a lecture course of five numbers.

Spencer.—On Jan. 6 the pastor, Rev. R. E. Smith, received 10 into full membership. This makes 74 received into church fellowship during his pastorate, in which time he has baptized 47. The watch-meeting is said to have been the best for many years, nearly one hundred remaining to the close. The pastor has placed beautiful New Year's souvenirs in every family of the church. The services during the Week of Prayer were largely attended. The Junior League, under the efficient superintendency of Mrs. Mary D. Pierce, is in a flourishing condition. Rev. Wm. H. Hubbard, a superannuated member of the New England Conference, resides here. He is greatly respected and much loved by our people; and on Jan. 13, despite his eighty-five years, preached to the edification and interest of the people.

West Warren.—During nine months of the present Conference year \$200 have been expended on improvements on the church property, and \$150 has been paid on the debt which rests upon the church. Further reduction will be effected later. At the watch-meeting more than fifty remained till midnight. Rev. T. U. Martin assisted the pastor, Rev. H. G. Butler, and deep interest was manifested. The Week of Prayer was observed with meetings devoted largely to prayer.

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for 500 new subscribers brought encouraging responses from many of our pastors, but it has left something yet to be done by a large number who have not yet reported to this office. One brother sent us seven members of his Official Board as new subscribers.

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CHURCH REGISTER

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Concord Dist. Pr. Mtg. at Suncook, Feb. 4, 5
Manchester Dist. Min. Asso. at Marlboro, N. H., Feb. 5, 6
Providence Dist. Min. Asso. at Pawtucket First Church, Feb. 16, 19

THE CASE OF MRS. ORNE.—The committee having in charge the case of Mrs. Hattie J. Stoddard Orne, desire to report that they have done all in their power to get her into one of the Homes for Aged Women in Boston, but on account of her extreme age and feebleness they have thus far been unsuccessful. Application has been made to four different Homes. The committee have paid all the bills for board, etc., up to the present, and have secured a very comfortable home for her on Howard Ave., at the small cost of \$2.50 per week. We extend our most hearty thanks to the kind friends of Mrs. Orne who have sent in their contributions for her support, and hope that others may follow their noble example. Money may be sent to Mrs. Mary E. Wellington, 1801 Dorchester Ave., Dorchester, or to the pastor, Rev. M. G. Prescott, 39 Parkman St., Dorchester, Mass.

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BOSTON PREACHERS' MEETING.—Rev. W. A. Spencer, D. D., secretary of the Church Extension Society, will address the meeting next Monday. He will be followed by Mr. Charles F. Gammon, of the Imperial Tien-Tsin University, superintendent of the American Bible Society for North China.

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BOSTON SOCIAL UNION.—The first meeting of the Boston Methodist Social Union for 1901 will be "Ladies' Night." The subject before the Union will be the new Deaconess Hospital. An address on the deaconess movement will be delivered by Dr. S. Parkes Cadman, of Metropolitan Temple, New York. Addresses on the contemplated new Hospital will be given by Maurice H. Richardson, M. D., Edward Reynolds, M. D., and Joel E. Goldthwait, M. D., all of Boston. Besides the speakers, there will be present the members of the New England Deaconess Home and Training School corporation and the superintendents of the deaconess institutions of New England. Reception to guests at 5 o'clock, and dinner at 6 o'clock. VERNON B. SWETT, Sec.

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OBITUARIES

She is not dead, but sleeps, a quiet sleep;
And never will she wake on earth to weep,
No pain shall e'er again disturb her rest.
I miss her, mourn her, as the days go by;
I can but wish the hours would swifter fly,
That I once more may clasp her to my breast.

She is not dead, but sleeps, a peaceful sleep.
I call, but call in vain: a silence deep
Now seals those lips so cold and motionless.
How strange, that she, so prompt with win-
some smile
For me, whom she so fondly loved erewhile,
Should ever cease to welcome my caress.

She is not dead, but sleeps, a blessed sleep,
Though o'er her tomb the wintry tempests
sweep,
The night is dark! But noon will come apace,
When she will wake and rise, refreshed and
bright,
With face all radiant with supernal light,
And haste to greet me with her glad embrace.

— W. S. McKenzie, D. D.

Henderson. — Elizabeth Mary, daughter of James and Ellen Taylor, was born in Cherrywood, Ontario, Can., Jan. 27, 1871, and died in Manchester, N. H., Dec. 30, 1900, aged 29 years, 11 months, 3 days.

She was converted at the age of fourteen, and united with the Methodist Episcopal Church. She was a Sunday-school teacher and organist in her home church for six years. She became the wife of Prof. T. M. Henderson, a teacher near her home and an elder in the Presbyterian Church, Dec. 24, 1890. One daughter and two sons are the fruit of this union. About five years ago they moved to Dover, N. H., where Prof. Henderson took charge of Bliss Commercial College, and united by letter with St. John's Church, under the pastorate of Rev. J. E. Robins.

During my three years' pastorate of St. John's I became warmly attached to Mr. and Mrs. Henderson, as earnest, consistent and faithful Christian workers. Last spring a change in his business took them to Manchester, where they united with St. Paul's Church, under Dr. S. McLaughlin, and where they have greatly endeared themselves to both pastor and people.

About the middle of December Mrs. Henderson was stricken with typhoid fever, and crossed "the narrow sea" on Sunday afternoon, the 30th. One of her sisters was with her. On Monday, the last day of the year and century, they bore the precious dust back to her childhood home, where a large circle of relatives and friends laid it away to await the call of Him who is "the resurrection and the life."

Mrs. Henderson was a lovely and accomplished woman. She was a model wife and mother, and highly respected and loved in both church and society. Her husband and children are deeply bereaved, but he is able to say: "The consolation of knowing that she has gone home sustains me, as also does the fact that 'He doeth not willingly afflict, so I will trust in Him.' Let us remember these stricken ones when we say 'Our Father.'"

D. C. BARCOCK.

Baker. — Mrs. Lucy Baker was born in Bristol, Me., Dec. 22, 1814, and died in Damariscotta, Me., Dec. 2, 1900, aged 85 years, 11 months and 12 days.

Her early life was spent in the town of her birth. During a series of revival meetings which were held by Rev. Mr. Jewett in 1833, she was happily converted and afterward united with the Methodist Episcopal Church of that town. On Nov. 30, 1834, she was united in marriage with the late Mr. Abner Baker, also of Bristol. Six children were born to them: Elmira, Orin, Lucy Anne, Palmer, Abner Augustus and Flora. Of these only one survives at present writing — Mr. Orin Baker.

In 1864 they moved into the town of Damariscotta, and on March 18 of that year Mrs. Baker was received into the fellowship of the Methodist Episcopal Church there by letter, remaining a consistent member of the same until she was transferred from the church militant to the church triumphant.

Mrs. Baker was a fond mother, and her Chris-

tian experience was rich. She was a careful student of the Bible until the last. Her faith was unwavering. A woman of strong character and sterling qualities, she will be missed; but she rests from her labors.

The funeral services were held at the home of her son, Mr. Orin Baker, and were conducted by her pastor.

F. PALLADINO.

Millison. — Rev. Henry Winfield Millison, D. D., son of Col. Jesse R. and the late Kate Hanna Millison, died in West Chester, Pa., Dec. 30, 1900.

Dr. Millison was born in Philadelphia, where his early life was spent. After graduating from the Central High School, he completed the course of study at Hackettstown Collegiate Institute, Hackettstown, N. J., prior to entering Wesleyan University, Middletown, Conn., where he received his degree of D. D., graduating with honors in the class of '88. His first charge was at Overbrook, Pa., where, in connection with his pastoral duties, he pursued a further course of study at Drew Theological Seminary, Princeton, N. J.

Ambitious beyond the ordinary, he entered Hahnemann Medical College, and when within but a few weeks of completing the course there with the class of 1900, he was compelled to relinquish his studies on account of ill health. His physicians pronounced his ailment incipient phthisis, and with a view to baffling the disease, if possible, he decided to locate at Denver, Col. Finding no relief in that high altitude, he went to Redlands, Cal., but without avail. The disease developed rapidly, and understanding his condition full well, and desiring to be with friends and loved ones when the end should come, he left Redlands, arriving home on Thanksgiving day.

Dr. Millison was a man of beautiful character, modest and unassuming. Possessed of a comprehensive mind, broad sympathies, and unusual abilities, he was held in high esteem by his fellow-men, who always had in return a service faithful, conscientious and invariably well rendered. His religious life was one well worthy of emulation, emanating as it did from a pure mind and noble aspirations. He was converted at thirteen years of age, and then began a lifelong work for God and the church, his work as a member of the Philadelphia Conference covering a period of about twelve years. As a pastor he was loving and kind, free from ostentation, but firm in his convictions of duty. Never prodigal of his advice, he gave sound counsel when he gave any, and while it seemed hard for him to be stricken in his early ministry, we look to Him "who doeth all things well." He was a member of Madison Square Chapter F. and A. Masons, Madison, N. J.

Funeral services were conducted from his residence, West Chester, Pa., by Rev. Dr. D. W. Gordon, late of Centenary Church, Philadelphia, in which church the young minister was ordained, assisted by Rev. Joseph S. Evans, of West Chester, and Rev. J. D. C. Hanna, of Wilmington.

His father and one brother, Rev. A. N. Millison, of Philadelphia, survive him.

A. E. B.

Rolf. — Millard F. Rolf was born in Gouldsboro, Me., in August, 1852, and departed this life from his home in his native town, Dec. 26, 1900, in the 48th year of his age.

Mr. Rolf belonged to a Methodist family; hence, when he was converted, he naturally gravitated toward the Methodist Episcopal Church, which he joined about twenty-two years ago. He married Miss Margaret Young, of Corea, Me., who, with two daughters and a son, survives him. In addition to his immediate family he leaves two brothers, Simeon and Wilmot, of Gouldsboro, and a sister, Mrs. Henry Hovey, of Evanston, Ill.

During the most of his life he was employed in the stone business, and was away from home much of the time, but was always in his place in the sanctuary on the Sabbath. He loved the church, and for a number of years has been an official member. As superintendent of the Sunday-school he exhibited a degree of faithfulness that is seldom surpassed. His voice was always heard in the prayer and class-meetings, not from duty, but from principle. In his every-day life he adorned his profession, and the testimony of his neighbors is, "Mr. Rolf was an honest man."

His illness was short — only one week, when

"he was not, for God took him." His family, the community, and the church, suffer an inestimable loss; but our loss is heaven's gain. The funeral service was held at the Methodist church, his pastor officiating. Amid the tears of family and friends he was laid to rest. "Blessed are the dead which die in the Lord."

J. L. PINKERTON.

Powers. — Dwinal Powers, of Topsham, Me., passed to his heavenly home, Oct. 13, 1900, in the 85th year of his age.

Mr. Powers was converted sixty-two years ago at Dresden, Me., under the ministry of Rev. Mr. Bent, and from that time till his death his life was a continuous record of earnest, conscientious, consecrated activity. He was a member of the Bowdoinham Methodist Episcopal Church, and for many years was the class-leader in his community. His increasing infirmities prevented his regular attendance at the place of worship the past year, but not long before his translation he was able to attend a Sunday afternoon preaching service in a near-by school-house, and before leaving gave his testimony to the mercy and love of God in the saving of his soul and to the precious reality of the Divine Presence and help, and expressed his hopefulness and confidence in the prospects of the future. He was beloved in the neighborhood for his mild disposition and gentleness of character, and was always genial and affectionate in his home.

Mr. Powers was twice married. He leaves, to mourn their loss, two sons — George G., of Bowdoinham, who for many years was a supply in the Maine Conference, and Joseph, of Brunswick — and three daughters — Mrs. Hansen, with whom he lived, Mrs. Preble, of Waterville, and Mrs. Graffam, of Topsham. Two brothers also survive him — George R., of Topsham, and Thomas, of Brunswick.

The funeral services were largely attended,

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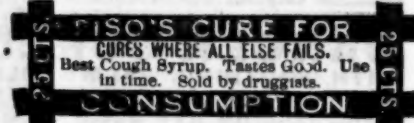


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Editorial

[Continued from Page 105.]

sort — either the utility of rest, including recreation, or the utility of work.

Attention was called last week, in the interest of our readers, to the important "Clearance Sale" which is going on at our Book Depository, 38 Bromfield St. Reference to the two-column advertisement on another page will show what unusual opportunities are thereby extended to book-buyers.

The announcement that a friend of Syracuse University, supposed to be John D. Archbold, president of the board of trustees, has given \$400,000, conditional upon a like amount being raised, will greatly rejoice not only the friends of that institution, but the Methodist Episcopal Church at large. Chancellor Day is confident that the condition will be speedily met.

Rev. B. F. Fickett, of Norway, Maine, who is and has been for many years so successful in securing subscribers for ZION'S HERALD, in a letter to this office, written Jan. 16, says: "Please send ZION'S HERALD to Olin B. Upton, Norway Lake. Seventy-five years ago, Micah Upton, grandfather of Olin, was a subscriber; at his death, a son, Uriah H., continued the subscription; and now his son, Olin B., will read ZION'S HERALD in the same house where, seventy years ago, his noble sire studied its pages. I am told that a sister, Miss Minnie L. Upton, is proof-reader in the office of ZION'S HERALD."

The daily press of Tuesday publishes, among the many bequests of the late Joseph Ricker, of Portland, Me., the following: "Preachers' Aid Society, East Maine Conference, \$15,000; trustees of the M. E. Society, \$15,000; Maine Wesleyan Society, \$25,000." It is not clear what the last two objects cover, but we have not time to ascertain at this writing. It is probable they are not correctly given.

Felix Adler, who perhaps, next to Bishop Potter, is doing the most heroic and wise work in the leadership of the crusade against vice in New York, has a suggestive and stirring paper in the *Ethical Record* for December-January on "The Redemption of New York." The gist of his contention is found in the following paragraph: "When, we may ask, may a great city be said to be in a satisfactory condition, morally speaking? When the moral forces are on top, and the immoral forces are curbed and ruled by them. The very reverse is the case with us; the immoral forces are on top, and by them the moral forces of the community are tyrannized over and subjugated. And what is it that we must now set out to accomplish? To restore the right order; not to extirpate immorality — for that is out of the question — but to subjugate it; to bring to the top that which ought to be on top."

It will be seen from our columns that the Methodist Episcopal Church, in response to the long and faithful seed-sowing to that end, is beginning to show generous fruitage in gifts to our educational institutions and in payment of burdensome church debts. We are confident that we are entering upon a reaping time of general benevolence in Methodism such as has never been witnessed. May a dispensation of giving come upon our entire denomination. Let the subject become a welcome specialty in pulpit, class and prayer-meeting. Bringing our gifts to the altar may be the preliminary sacrifice required by God before a signal outpouring of the Holy Spirit. Give, give, give!

There is already a quite general condition of spiritual refreshing abroad in our denomination. Our Methodist exchanges bring reports of seasons of revival in hundreds of churches. There is reaping, especially among the children and youth. The time of pessimism and wailing over relative losses in membership is gone. The era of victory, joy, and swollen ranks has already begun. God is honoring great faith, large expectancy and earnest work. We believe that the Methodist Episcopal Church is to seize the new century. Fortunately Methodism has a theology large enough for it; it is comprehensive, inclusive, aggressive. It is a great privilege to live and labor in this hour. Let us close the Book of Lamentations.

It was humiliating in the United States Senate, last week, to see that body, while closing the debate on the Army Bill, by a large majority voting down the propositions of Senators Gallinger and Lodge to revoke the liquor licenses granted in the Philippines. Senator Lodge, chairman of the Philippine committee, who therefore spoke with authority as he did with great seriousness, said that with the American occupation of the Philippines four or five hundred bar-rooms have been established and licensed in Manila. They had done and are doing infinite harm — more harm to the army than to the native inhabitants. He directed the attention of the Senate to the good results of Gen. Ludlow's liquor regulations in Havana, and said he did not know why a similar course had not been followed in Manila. He was satisfied that the proposed amendment would not be objectionable to the Taft Commission. It was evident from the action recently taken by the commission that the members were impressed by the evils of the liquor traffic. And yet the proposition was voted down,

two to one! There will come a sad and cumulative day of reckoning in this whole revolting liquor business in the Philippines.

There is promise of a very large attendance at the Boston Social Union next Monday evening. It is "Ladies' Night," and there will be an opportunity to hear Dr. Cadman, of New York, and three of the most eminent physicians of this city upon the proposed new Deaconess Hospital.

There is great rejoicing at Upper Iowa University, Fayette, Ia., over the gift to that institution of \$225,000 presented by Andrew Carnegie. This gift is a personal compliment to Speaker Henderson, who entered Upper Iowa University in 1858, when he was eighteen years old, and was a student there for three years. In 1861 he made up his mind that it was the duty of all young men to drop whatever they might be doing and offer their services to their country. With the assistance of a fellow student he persuaded twenty-two students to join him. Securing the permission of the faculty to speak after the morning chapel exercises on a subject of vital interest to every one present, he made a stirring speech to the students, urging them to enlist, and produced the roll already signed by twenty-two. Others signed, and the little college lost a large share of its students. Speaker Henderson has always been deeply interested in the University, and has befriended it in many ways.

Living in This World

"I DO wish that my minister would come out of his cloister and show his people that he lives in the same world that they do," said one of our intelligent and loyal Methodist laymen; and when he explained, we quite agreed with him. On each of three recent Sundays in close succession an unusually important event had taken place, absorbing the minds of the people, but the clergyman in question did not, either in prayer or sermon or in any way, make the slightest reference to the facts. On the first Sunday that pre-eminently good governor and noble man, Roger Wolcott, lay dead in his home on Commonwealth Ave., this city; the next Sunday the body of Bishop Ninde was awaiting the last funeral rites in the episcopal residence in Detroit, having died the Thursday before; and on the third Sunday the life of Queen Victoria, the most eminent of Christian queens, hung in the balance. To events of such signal importance this preacher made not the remotest allusion. How can any minister who shows himself thus indifferent to the great happenings in his state, his church, and the world, expect to command the sympathy and respect of the intelligent people of his congregation? It is the business of every minister to show himself in closest touch with the current life of the world in which he is living. We are reminded of the Western editor who placed this forceful declaration in large letters upon the first page of every issue of his paper: "This paper is published in the interest of the people who now live upon this earth." It would be well if many of our preachers would learn that they are to do their work in the interest of people who now live upon this earth.

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